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SERTATIO DE FIDE THEOLOGICA

39

97

Anno Domini 1737

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Ex libris Acoliti Dominici
Gondelli Clerici

De Fide.

Tractatus, seu Dissertatio
Theologica-Dogmatica
juxta mentē Divi Th.
Aquinatis

Laus Deo
Laus Deo

Deposito Casa di Carità
24/6 1887.

In Nomine Domini.

THEOLOGICÆ DISERTATIONES DE FIDE, SPE, & CHARITATE

1. Theologicas de Fide, Spe, et Charitate dissertationes antequam instituam, facturum me operæ pretium existimavi, si suscepti operis atque industriæ rationem redderem, necnon methodum, quam mihi servandam proposui, in ipso earundem dissertationum limine demonstrarem. Virum haud dubiè Theologiæ studio deditum præsertim decet earum Virtutum naturam ac indolem contemplari quæ cum principem inter cæteras locum teneant, id sibi vendicent proprium, ut suâ utilitate, atque præstantia ad earum meditationem invitent suaviter animum, et accendant. Quid enim vel ad mentem illustrandam aptius, vel ad ciendos pietatis affectus suavius, vel uberius ad mores componendos utilius esse poterit Virtutibus illis, quæ D. O. M. tanquam bonitatis fontem unicè quærunt, nec aliud quidquam qualibet dignitate

Laus Deo.

insigne dignantur aspicere, nisi quid in eo veluti Divinitatis radius effulgeat? Verum me in vastam planitiem argumentum perduceret, si animus foret singula ob oculos subjicere, quae earumdem utilitatem ostendunt, et excellentiam. Id unum pro comperto habeo materiem hanc dignissimam esse, quae Theologiae Candidatis exhibeatur, quaeve pro viribus pertractetur. Caeterum non id est animo constitutum, ut quae viri eruditissimi in his dissertationibus enucleandis, illustrandisque summa cum laude praestiterunt, pari omninò subtilitate, ac eruditione tradantur, sed ea duntaxat majore claritate expendere, et illustrare, quae ad institutum nostrum facere videbuntur. Quod autem methodum spectat, ea facilis est, atque expedita, qua D. Angelicus usus est, quamque omninò servandam censeo, prout facilè dissertationum titulus indicabit. Haec si praestitero, undique perfecta erit de Virtutibus Theologicis tractatio, suisque, ut ajunt, numeris et partibus absoluta.

LAUS DEO.

LAUS DEO.

DISSERTATIO I.

DE FIDE VIRTUTE THEOLO=GICA.

P. I.

Pręmissâ variâ Fidei significatione, Divinę Revelationis, atque adeò Fidei de quâ acturi sumus, necessitas demonstratur. Illius definitio, quam Apostolus exhibet, necnon quę ex ea derivantur consectaria paucis expenduntur, et illustrantur.

2 Cum Fides, quę inter cęteras tum Morales cum Theologales virtutes principem locum obtinet, utpote totius spiritualis ędificii basis et fundamentum, ea sit, de qua primo loco sermonem instituit Angelicus. ideo nos pariter eamdem Fidei virtutem in hac prima dissertatione considerationi nostrę subjicere benè

consultũ

consultius existimamus. Primo itaque, ut nullus sit confusioni locus, varia Fidei significatio praemittenda est, ejusque necessitas pro viribus demonstranda. Et quidem, quod significationem spectat Fidei nomen pro ejus objecto, seu pro Orthodoxae Religionis Articulis usurpatur: hinc in Symbolo, quod vulgò adscribitur Athanasio, recensitis Fidei dogmatibus haec habentur. Haec est Fides Catholica, quam nisi quisque firmiter, fideliterque crediderit salvus esse non poterit. In hoc etiam sensu intelligendum est illud Apocalypseos cap: 2. 13. Non negasti Fidem meam: necnon illud act. 6. 7. Multa etiam turba Sacerdotum obediebat Fidei. Secundò accipitur Fides à Juris-consultis et Oratoribus pro fidelitate, quâ aliquis, quod spopondit, adimplet: quo sensu D. O. M. Fidelis est in omnibus verbis suis; ut Isaiae 11. 5. de Christo Servatore dicitur. Et erit justitia cingulum lumborum ejus, et Fides cinctorium renum ejus, quia totus veluti fidelitate circumamictus, quae pro aeterna vita laborantibus pollicitus est, ultra merita et vota superimpendit. Tertiò sumitur Fides pro fiducia, et confidentia, qua quis de aliquo optimè sperans ejus se voluntati

permittit si res orare vult Jacobus cap. 1. v. 6. Postu-
let autem in fide nihil dubitans. Quamvis in eo res
[illegible] timeat timore tamen a fiducia diversa est Fides
[illegible] (videlicet [illegible] [illegible] Heresiarchae nostri temporis [illegible]
[illegible]) [illegible] [illegible] [illegible] sumus [illegible]
[illegible] justificationem [illegible]
in Synodo Trid. Sess. 6. can. 12. Si quis dixerit fidem
justificantem nihil aliud esse, quam fiduciam divinae miseri-
cordiae peccata remittentis propter Christum, vel eam fi-
duciam solam esse, qua justificamur; anathema sit. Fi-
dem igitur inter [illegible] [illegible] est. Nam ut [illegible]
[illegible] in [illegible] rem [illegible] [illegible] faciam
[illegible] intelligitur, ut [illegible]
[illegible] Angelicus 2. 2. q. 1. a. 2. [illegible]
[illegible]
[illegible] veritatem [illegible]
[illegible] non ita [illegible] sacramentaliter [illegible]
dimus [illegible] [illegible] doctrina
est 2. 2. q. 120. a. 6. [illegible]
tius in Deo [illegible] consistere. [illegible] "
" [illegible] 6. 11. 18. "

3

[illegible] principia [illegible] et [illegible]

[illegible] non [illegible] veritas [illegible]

[illegible] credit [illegible]

[illegible] Porro [illegible]

[illegible] magis [illegible]

[illegible] virtute [illegible]

[illegible] in ipso [illegible]

[illegible] revelatis [illegible]

[illegible] Porro [illegible]

hoc modo [illegible] in hac [illegible]

[illegible]

[illegible] non sit [illegible]

[illegible] necessitatem [illegible]

5. It [illegible]

[illegible] invenerunt, et [illegible]

[illegible]

[illegible]

[illegible]

lationem [illegible] omnes [illegible]

[illegible]

[illegible] I. p. q. 2. a. 3 quinque demonstrativas rationes ex

habet, atque illustrat, quibus [illegible] in [illegible] quantitatibus, ac profligat. [illegible] quod attinet ad invictis momentis rationem [illegible] iam [illegible] necesso admittendam esse; et [illegible] autem [illegible] ipsa natura evidentissimum [illegible] veritatis [illegible] testimonium. [illegible] tamen nunquam [illegible] sine doctore sine more sine lege [illegible] [illegible] est; nulla [illegible] gens tam barbara [illegible] cui non insit [illegible] [illegible] [illegible] [illegible] natura [illegible] [illegible] lumine refulgente omnes homines [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] humani [illegible] [illegible] [illegible] [illegible] nantes ipsum rationis lumen extinxisse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc tamen [illegible] [illegible] [illegible] et ejus notitia nonnisi cum humanitate et [illegible] [illegible] [illegible] exuatur.

4 [illegible] [illegible] ex ipsa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] confirmatur. Sic igitur Religionis [illegible] [illegible] [illegible] supremum Numen agnoscit, eique certis [illegible]

ius [illegible] tribunal provocant, et Deum [illegible]

[illegible]

[illegible] statim [illegible]

[illegible]. Postremo omnis natio [illegible]

[illegible] liberos [illegible]

[illegible] auctoritatem vel invitus [illegible]

[illegible] oculos et manus ad cœlum tendit; [illegible]

[illegible]

testimonio [illegible] invocantis religionis [illegible]

[illegible] Deus magnus Deus bonus et [illegible]

[illegible] omnium [illegible] est .... O [illegible]

[illegible]

[illegible] scientiam habere [illegible]

[illegible] nullus est homo [illegible]

[illegible] natione [illegible], qui [illegible] hanc [illegible]

[illegible]

[illegible] statim [illegible]

[illegible] mundo [illegible]

[illegible]

[illegible]

[illegible]

5

[illegible]

5. [illegible] vere ingruentibus Re[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] argumento et ordinem [illegible]

enim verò ante [illegible]

[illegible]

[illegible] D. O. M. variis [illegible]

cultum, seu Religionem [illegible]

[illegible]

[illegible] gratoribus [illegible]

[illegible] continentur [illegible]

[illegible]

[illegible] hominibus factas verè [illegible]

[illegible]

6

[illegible]

[illegible]

[illegible]

8. — [illegible] constituto proclive est [illegible] et int[illegible]
[illegible] momento te=
[illegible] enim [illegible] est
[illegible]
ad [illegible] supremo [illegible]
[illegible] tamen [illegible]
[illegible] exigua [illegible]
[illegible]
[illegible]
[illegible] humana [illegible]
[illegible]
pendere nullus est qui non [illegible]
[illegible]
[illegible] ex horum duntaxat [illegible]
[illegible] res est. Et [illegible] est [illegible] humana [illegible]
sioi permissa et [illegible] summa [illegible]
[illegible]
[illegible]

[illegible]

verum [illegible] fuisse [illegible] [illegible] con-
fictas [illegible] libro i. Gentilibus religiones vel relig-
ios delivamenta, quibus [illegible] a veritate [illegible]
gnari est, nihil [illegible], et a vera ratione alienum, [illegible]
[illegible] eorum [illegible] [illegible] magnam sui [illegible]nem
invexerit. A recensendis tot monstris abstineo. Si [illegible]
amabo tanta errorum [illegible] exarserit, [illegible]
gentilitatem [illegible], nisi quia divinæ revelationis lu-
men ei non lucebat? [illegible] Lactantius
lib. 2. c. 3. Divin. instit. [illegible] sic religiones [illegible]
sentiebant esse falsas, sed non est inducta vera, [illegible]
[illegible] esset, ignorabant. Itaque sic [illegible] tamquam
nulla esset omnino, qui veram non poterant invenire
ut [illegible] [illegible] in errorem multo majorem
quam [illegible] qui falsa tenebant. Sed [illegible]
Planum dubio procul est, credendum est necessariam esse
divinam revelationem, qua Clementissimus Deus homi-
nibus indicaret, quae [illegible] sint, et [illegible]
[illegible] sit sibi [illegible] Scit enim Dominus cogi-
tationes hominum, quoniam vanæ sunt, ut [illegible] Regius
Psaltes Psalmo 93. 11. Et [illegible] cum in eo [illegible]

[illegible]

finem homines [illegible] isti consecuturi sit, ut ab ipsis vulgarem in genere creetur, merito [illegible] existimare poterat aliquam ad ipso Veritatem fuisse religionem, [illegible] etiam doceremus homines Verum amorem [illegible] gloriam suo rependere [illegible].

7. Argumentum [illegible] non longiore sermone perdemur quolibet sane mentis ad suadendam divinæ Revelationis existentiam aptissimum reputabit, eoque compressa penitus Atheorum & infidelium dementiam, atque victoriam nobis sine dubitatione adjudicandam vel invitus agnoscet, eorumque mirabitur imprudentiam. Verum ut cum ipsis paululum [illegible], operæ pretium erit in medium afferre invictissimum argumentum, [illegible] 2 2 q. 2. a. 3. [illegible] et [illegible] illustrat ad ostendendam fidei a Deo [illegible] luminum descendentis necessitatem. Sic itaque [illegible] naris [illegible] naturæ [illegible] duo sunt quæ concurrerit, unum quidem proprio, ac peculiari inclinationi respondens, aliud vero motui a superiore causa recepto; cujus quidem rei [illegible] subjicit exempla naturalis Philosophiæ; quam=

Siquidem [illegible] ex. gr. [illegible] suo [illegible] in centrum [illegible] [illegible] in [illegible] [illegible] sequi[illegible] videlicet circa centrum [illegible] currere est, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] primi mobilis 24 h. spatio [illegible] [illegible] circulationem; altero verò [illegible] Zodiaci [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel idem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atum ad sui principium, [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

" veri[illegible] [illegible] [illegible] "
" [illegible] [illegible] (veri[illegible] [illegible]) [illegible] "
" sistat in [illegible] [illegible] secundum suam [illegible] "
" etiam, [illegible] [illegible] [illegible] [illegible] [illegible]
" [illegible] [illegible] [illegible] [illegible] [illegible] "

bis nullus [illegible] esse potest, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 6. 45. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] legamus [illegible]
[illegible] [illegible] [illegible] magna [illegible]
8 [illegible] [illegible] [illegible] necessam [illegible] esse
ut humana mens [illegible] [illegible] [illegible]
[illegible] [illegible] assensum, et non [illegible] ut Veri-
tates [illegible] etiam [illegible] Deum spectantes [illegible] [illegible]
[illegible] [illegible] intimas non [illegible]. [illegible]
[illegible] egregie, & juxta [illegible] observat S.D. [illegible]
laudatus 2.2.q.2. a.3. cujus doctrinam summatim
exhibeo; "necessarium est homini accipere per modum fidei
non solum ea, quae sunt supra rationem sed [illegible]
quae per rationem cogni possunt". cujus [illegible] asser-
tionis [illegible] statim [illegible] [illegible]
[illegible]. Et hoc propter tria: Primo ut [illegible]
[illegible] Divinae [illegible] perveniat, scientia enim
[illegible] [illegible] [illegible] [illegible], [illegible]
[illegible], ultimo hominibus [illegible] [illegible] Secundo
[illegible] cognitio Dei sit communior, multi enim in studio s[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
no enim humana in rebus Divinis est multum [illegible]
[illegible] a S.D. omnino consulenter [illegible] [illegible] [illegible]

[illegible] in Hade sui, [illegible] intimus

§ Finis igitur cuius, [illegible] et exhibita [illegible]
tiam ex hactenus [illegible] naturâ [illegible]
[illegible] & indoles exponenda. Id quod faciliùs
[illegible] [illegible] tum [illegible] ex-
[illegible] in sua [illegible]
[illegible] substantiæ [illegible]
mentium non apparentium. [illegible] fides Theologica,
[illegible] verbis illis [illegible] [illegible] contra
ut infrà dicturi sumus, [illegible]
mus) [illegible] [illegible] videlicet [illegible]
[illegible] spiritualis œconomiæ basis et fundamen-
tum. Substantia in [illegible] convenientissimè [illegible] est [illegible]
[illegible] ipsa per se stat, ut pugnet, ut vincat ut [illegible]
phet; Sancti enim, teste [illegible]
mè laudato, [illegible] vicerunt regna, [illegible]
[illegible] sunt [illegible] promissiones, [illegible]
[illegible] catholici communis [illegible] charita-
te, ac nobilissima [illegible] virtutum [illegible]
non [illegible] sed adhuc [illegible]
[illegible]

[illegible]

9. [illegible] vero [illegible] fundamentu[illegible]
[illegible] quam speramus, et [illegible]
[illegible] est, et [illegible]
[illegible] ita humanis [illegible]
argumentum exhibeat, ut a [illegible]
[illegible] moveantur. [illegible] autem [illegible]
[illegible] autem [illegible] in eadem [illegible]
[illegible] Autores, [illegible] est et [illegible]
[illegible] sequuntur, et [illegible]
[illegible] sit vero [illegible]
[illegible] 25. [illegible] non [illegible]
[illegible] speramus [illegible]
[illegible] est maximam [illegible] est sperare
[illegible] Pateremo [illegible] argumentum
Graece ἔλεγχος, sive convictio et ostensio eorum
[illegible] non apparent [illegible]
[illegible], et prerogativa est ut [illegible]
[illegible]
[illegible] nuntur, [illegible]
[illegible]
Et hanc [illegible]

[illegible] I Cor. 13.12. [illegible]: Videmus nunc per spe[illegible]
in ænigmate, tunc autem facie ad faciem [illegible]
[illegible] Augustinus [illegible]: [illegible]
[illegible] ista, [illegible] invisibilia [illegible] per creaturas [illegible]
[illegible] Rom. I [illegible] creatura est nobis [illegible]
[illegible]
[illegible] Videmus [illegible]
[illegible]
[illegible] PER SPECULUM [illegible]
[illegible] IN ÆNIGMATE [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Per [illegible] non [illegible] a scientia et intellectu [illegible]
differentiam, [illegible] res [illegible] verditur [illegible]
[illegible] substantia [illegible] verum [illegible] generatio [illegible]
[illegible] distinguitur, [illegible]
[illegible] definiuntur [illegible]
licet exactas [illegible] definitiones [illegible]

[illegible]

" [illegible] veritas, quarum prima est [illegible] fides est [illegible] "
" [illegible] inchoatur vita aeterna in nobis [illegible] "
" [illegible] non apparentibus [illegible] "
[illegible] S. Th. 2.2 q.4. a.1. Secunda est: fides est [illegible] fundamentum [illegible] in veritate, & in ipsis veritatem [illegible]; hanc tradit Dionysius c.7. de Divin. nom. cui adstipulatur Augustinus tract. 4. in Jo. inquiens: Fides est virtus, qua creduntur quae non videntur. Postrema est, quae communiter usurpatur: Fides est donum Dei, ac lumen, quo [illegible] homo firmiter assentitur omnibus quae Deus revelavit, & nobis per Ecclesiam Catholicam credenda proponit, sive illa in sacris litteris scripta sint, sive traditione Apostolica habeantur.

10 Ex his definitionibus [illegible] verissimum est, et quemadmodum [illegible] sumus, Erasmum hanc [illegible] sententiam, quae Protestantibus fere omnibus [illegible] placuit, breviter refellamus. Itaque in annot. in c. 11. ad Heb. longe a veritate recessit [illegible] data definitione non [illegible] sed [illegible] in Deum fiduciam exponere [illegible]isse. A veritate inquam

[illegible]

recessit et ingenio suo plus quam indulsit [illegible] [illegible] quam [illegible] interpretatio hæc multis momentis falsi convincitur. Et primo, eidem [illegible] [illegible] [illegible] sanctissimi [illegible] [illegible] [illegible] facile ex conciliis [illegible] [illegible] 2. sub [illegible] IV. R. P. celebratum cap. 25 [illegible] in [illegible] sess. 6. can. 6. [illegible] præterea hæc [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Jo. [illegible] hom. 21. in [illegible] ad Heb. Gregorii Magni hom. 6. [illegible] [illegible] Augustini trac. 70 in Jo.; [illegible] recensendis testimoniis, ne fastidium ingeram [illegible]. [illegible] [illegible] [illegible] [illegible] ejusdem [illegible]: testimonia [illegible] [illegible] plane confirmant. [illegible] [illegible] [illegible] [illegible] [illegible] v. 3. [illegible] intelligimus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] invisibilibus visibilia fierent [illegible] [illegible] fiducia [illegible] mentem in [illegible] sensum [illegible].

11 Porro vero etiam certo constat, Erasmi verba non fidei definitionem sed ejus duntaxat encomium continere. Verum in hoc etiam splendide fallitur Erasmus, quandoquidem verba illa et definitionem continent, et encomium. Profecto ut sat superque arbitror demonstratum, nihil est quod verbis illis ad fidei naturam, atque indolem praestantissimam expendendam Apostolus non attulerit. Quocirca theologi omnes necdum ejusdem fidei laudem verum etiam exactam definitionem eodem loci ab Apostolo exhibitam recognoscunt

" tametsi in ejus verba, inquit Angelicus 2. 2. q. 4. a. 1. non "
" ordinentur sub forma definitionis sicut etiam aliae Philosophorum "
" praemissa syllogistica forma syllogismorum principia tan- " 12 Fi
" guntur ". et in commentario in eumdem locum ait "
" Patet ergo quod Apostolus complete, licet obscure definit "
" fidem. ". Sed haec adversus Erasmum attigisse sufficiat, "
graviora sequenti P. discussuri.

FINIS P. I.

P. II ....?

Fides Theologica solum Deum tanquam objectum
respicit; ac Divinae dumtaxat innititur
auctoritati. Prima objecti fidei
condictio expenditur videlicet
Ecclesiae Catholicae pro=
positio. Lutherano=
rum, et Calvinistarum
circa fidei resolutionem error
proscribitur, et Catholica
veritas statuitur.

12 Fidei Theologicae existentia S.P. pluribus demonstrata vestrae doctrinae methodus poscit, ut proprium ejus objectum et eximias dotes, necnon requisitas ad eam conditiones expendam. Verum ut majore claritate proprium fidei objectum exhibeam, duo adverto. Primum est in quolibet objecto duo potissimum esse, quae distinctione indigent, materiale videlicet et formale. Materiale objectum id omne complectitur ad quod scientia vel h[illegible] extenduntur. Formale vero id est, quod per se, ut [illegible] et ratione sui ab habitu attingitur et [illegible]. sed adhuc

a formali objecto distinguamus oportet rationem illam, quae per se attingitur, et propter quam caetera respiciuntur; necnon illam cujus ope in suum eadem potentia, vel habitus feruntur objectum. Primam rationem vocant scholastici objectum formale quod; alteram vero objecti formale quo. Secundum est triplicem distinguendam esse in S. O. M. veritatem: primam in essendo (theologorum terminis utor) secundam in cognoscendo, tertiam in dicendo. Quas hic eorumdem Theologorum loquendi formulas necesse erit [illegible]. Veritas in essendo ea est quam [illegible] aequalem entis passionem appellant, quamve in Deo praecipuum locum habere (inconvenientibus [illegible] exceptis qui [illegible] in esse [illegible] non est [illegible]) nulli ignotum. Veritas in cognoscendo ipsa est exactissima veritatis cognitio, quae in Deo cui omne secretum patet summa est et infinita sapientia, [illegible] intima [illegible] scrutatur, penetrat et cognoscit. Veritas denique in dicendo nil [illegible] est enim [illegible] propensio animi et inclinatio [illegible] sejunctam, vel aliis [illegible] manifestet [illegible] neminem potest se [illegible]

per sui necessitatem ostendit; nam celum et terra [illegible]
[illegible] tutela Dei non [illegible]. Hinc brevis-
sime [illegible] facile admodum erit tibi [illegible]
[illegible] objectum, [illegible] assertionibus stabilire
13 [illegible] primo loco assero Deum O. M. [illegible] su-
prema veritas est in credendo [illegible] for-
le [illegible] fidei objectum, [illegible] assertio [illegible]
[illegible] demonstratur. [illegible]
[illegible] formale fidei, cujus notitiam [illegible]
fides requirit, alterum vero cognitionem requirit,
nisi ad [illegible] [illegible]
[illegible], nihil enim aliud [illegible]
[illegible]
[illegible] atque fides de [illegible]
[illegible], nec [illegible]
[illegible], nisi [illegible]
[illegible]
[illegible] credunt, vel tamquam [illegible]
[illegible] alterum fides [illegible]
[illegible] non obtineret; [illegible]
in [illegible]

[illegible] verum, videlicet Divinum, quæ ficta sunt [illegible]
[illegible] Deum [illegible]
[illegible] fides credit [illegible],
[illegible]
[illegible] esse potest satis [illegible] declarat [illegible]
[illegible] 2 [illegible]
[illegible]
[illegible] cognitione [illegible] pluribus manifestat [illegible] Aug.
lib. 11. [illegible] cap. 2. [illegible]
[illegible] oratione viam esse [illegible], quæ fides nostra ad [illegible]
[illegible] cognitionem [illegible] ut mens in fide
[illegible] evidentius [illegible]
[illegible]
[illegible]
[illegible] per hominem Deum. Hic est enim Mediator
Dei et hominum homo Christus Jesus. Per hoc enim [illegible]
[illegible] homo, [illegible] hoc et Via. Hactenus Augustinus.
[illegible] rationem [illegible] cui innititur fides nostra,
et [illegible] quo, seu rationem [illegible] qua [illegible]
esse primam Veritatem in dicendo, seu Deum [illegible]

revelantem, quae non apparent. Assertionem hanc eximie
probant Scripturae [illegible] [illegible] 18. 37. Christus
Jesus testimonium reddit [illegible] dicens ego in hoc veni in mun-
dum, ut testimonium [illegible] veritati. Et 1 ad [illegible]
2. 13. [illegible] [illegible] cum accepissetis a nobis [illegible]
auditus Dei, accepistis illud non ut verbum hominum sed
sicut est vere, verbum Dei. Tandem 1 Jo 5. 9. dici-
tur Si testimonium hominum accipimus testimonium Dei
majus est. [illegible] hoc est testimonium Dei [illegible] majus est
quoniam testificatus est de Filio suo. Quibus [illegible]
[illegible] [illegible] [illegible] testimonio etiam initi fidei [illegible]
[illegible] est. [illegible] [illegible] ratio [illegible] 2. 2. 1 a 1.
[illegible] Angelicus [illegible] [illegible] hoc [illegible]
[illegible]. In eo sita est [illegible] quantum [illegible], [illegible]
testimonium dicentis et revelantis sit tota ratio, cur [illegible]
credat; hoc enim ut in confesso est [illegible] omnes scien-
tiam inter, et fidem discrimen est: [illegible] [illegible]
logica, [illegible] [illegible] nobis sermo est divino tantum innixa
[illegible] testimonio, [illegible] [illegible] fidei [illegible] [illegible]
et [illegible] [illegible]. [illegible]. [illegible] hujusmodi testimonium

de ver-

de veritatibus revelatis à Divina duntaxat verac-
itate pendet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
nam [illegible] [illegible] Divina veritas, sive Divina in
[illegible] [illegible] motivum nostrum, et ratio est, [illegible] [illegible]
fides nostra, [illegible] constantissime mysteriis à Deo re-
velatis præbet assensum. Hinc [illegible] et verissime
[illegible] Lib. 4. de Incar. cap. 4. ait: Deus hæc dixit:
verum ipsius summa ratio est. removeo argumenta
removeo disputationes sola mihi ad credulitatem suf-
ficit Regina dicentis: Et huic [illegible] [illegible] [illegible]
[illegible] alii [illegible] [illegible], [illegible] [illegible] [illegible]
" de Ver. a. 8. ad 26. inquiens " testimonium veritatis "
" primæ se habet in fide ut principium in scientiis de- "
" monstrativis. " [illegible] autem res est principium in "
scientiis [illegible] [illegible] [illegible] [illegible] & me-
dium est; igitur [illegible] [illegible] Divina veritas est, cui
fides credit, cui innititur, et in qua [illegible] [illegible]
me sistit, et quiescit. Seu [illegible] [illegible]: [illegible] credimus
quia veritas est [illegible] [illegible] [illegible] [illegible] nisi in-
[illegible] [illegible] [illegible] credimus [illegible].

[illegible]

15 Quamquam vero haec ita sint, non desistunt tamen quidam qui
[illegible] nostrum in dubium revocent, nobisque his fortasse
argumentis minentur. Et primo quidem potest quis objicere
processum in infinitum qui ex resolutione nostra satis
mente consequi videtur, quandoquidem dum fides ex
scientia [illegible] auctoris [illegible] credere evide-
ter, quaerit nemo divina revelatio [illegible]
mereri, et [illegible] erit sed cur vero constat [illegible]
revelasse, nisi per aliam revelationem? Vides igitur pro-
cessum [illegible] aeternum; nihil tamen nos movet
hoc argumentum, nam una eademque revelatione et
[illegible] revelati [illegible] cognoscitur [illegible], et
» [illegible] »
» enim [illegible] »
» 2. [illegible] et [illegible], et [illegible] »
» [illegible] »
[illegible]
[illegible] revelatio [illegible]
[illegible] simul [illegible]
[illegible]

genere

[illegible] potest [illegible] argumentum [illegible]
sistat fidei veritatio [illegible] ipsa pro ratio-
ne poterat [illegible] enim [illegible]
[illegible]
[illegible] nulla [illegible]
[illegible] quia Deus est, dicimus: non [illegible]
[illegible] sed in [illegible]
veritatis [illegible]
[illegible] enim [illegible]
[illegible]
[illegible] Deus [illegible]
[illegible]
[illegible]
[illegible]
2: Sine rectissime Cajetanus [illegible]
[illegible]
[illegible] veri [illegible]
niat [illegible]
[illegible]
[illegible]

promanare. Habemus quod posset nobis [illegible] [illegible]
[illegible] in Ecclesiae Catholicae auctoritatem [illegible]
[illegible] cum [illegible] [illegible] [illegible], quae [illegible]
habemus [illegible] S. Augustini sententia [illegible]-
ne sunt ex lib. contra ep. fundamenti cap. 5. Ego
Evangelio non crederem nisi me Catholicae Ecclesiae
commoveret auctoritas, qua sublata nec esset [illegible]
[illegible] credere necesse. [illegible] [illegible] sancti Evan-
gelii, [illegible] non [illegible], quia [illegible] non ad-
mittit Ecclesia. [illegible] [illegible] [illegible] [illegible] cap. 5.
asserit, [illegible] [illegible] [illegible] [illegible] et ex omni
[illegible] munivi. Verum ne nos [illegible] [illegible]
[illegible] Ecclesiae auctoritatem cum [illegible], [illegible]
[illegible] probabilem [illegible], id quod [illegible] exigit [illegible]-
mus [illegible] [illegible] [illegible] & [illegible]; at
vero [illegible], et [illegible] [illegible] [illegible] in
[illegible] [illegible] Divini Spiritus [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]-
mus [illegible]: nostri temporis [illegible] [illegible]
[illegible] auctoritatem [illegible] [illegible], et

in

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible], volenti ultimem; [illegible] vero [illegible]
conditionem sine qua minime [illegible] [illegible]
[illegible] [illegible] ac [illegible] et [illegible] [illegible]

II [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] advnit, [illegible]
quid tanto tamen circa fidei resolutionem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] fidei resolutionem in [illegible] auctoritatem
[illegible] [illegible] [illegible] [illegible] [illegible] Auctores Thomistæ
[illegible] [illegible] [illegible] & [illegible] [illegible]
qui etiam quoad assensum in ejusdem [illegible]
auctoritatem fieri, non quidem [illegible] [illegible]
[illegible] est) [illegible], sed [illegible] [illegible]
[illegible] [illegible] [illegible], quo [illegible] [illegible] suo sen-
tentia S. Thomæ [illegible] conformem esse, nam 22
q. 1. a. 1. hæc habet: si consideremus [illegible]
[illegible] [illegible] fidei nihil est aliud quam veritas [illegible]

[illegible]

[illegible] in primum [illegible]

[illegible]

[illegible] 42. [illegible]

[illegible]

» [illegible] hunc [illegible]

» [illegible] legis et [illegible]

» [illegible] vel alienum [illegible]

» [illegible] propter [illegible]

» [illegible]

» [illegible] SED PRETER [illegible]

» [illegible]

[illegible]

inquit, Vir clarissime, consensionis suo [illegible]
gius reducitur in medi[illegible] [illegible]
[illegible] vero [illegible] inveniendi [illegible]
[illegible] medio et [illegible]
intelligere [illegible] quod Sacra Oracula
[illegible] suarum auctoritatibus [illegible]
11 novatores [illegible] et aliv. pervacte [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
et in suprema et infallibili [illegible]
[illegible] auctoritate, [illegible]
[illegible] omnes [illegible]
[illegible] 17
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] verum, [illegible] S. 17. [illegible]
[illegible] et Publicanum [illegible]
[illegible]
tendit inter [illegible] egregius [illegible] [illegible]

nium liber: eo perspiciebat ... eo imputans a
verus ... ... uerat ... ... [illegible]
nem ... ... Ecclesie ... ... Aug.
Aug.^nus lib. de ... ... cap. 7. n.° 12. Auctoritati ...
... magnam ... et ... ...
... facile ... est ... ...
veritatem ... Ecclesie in fidei nostre ... ...
... definiendis, ... proponendis auctoritatem et ...
... ... et ... ...
... ... sunt ... et
... ... non ...
tam ... ...
... cap. 14.

17 Quoniam ... brevis ... ... ad ...
sentem locum satis est cetera enim ... ad ... fa
cere ... in tract. de ... ...
... ... facto ... ... est ...
... ... et pro ... ...
... ... tenendum ...
proponit ... seu ... modo catholicorum ... que
... ... et nomen ... et ... ...
... ... est id ... verum esse et ...

[illegible] error [illegible] [illegible] [illegible] [illegible] [illegible] testimonia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Primum quidem sit [illegible] [illegible] [illegible] [illegible] 3. 26. quo eadem Ecclesia insigni columnæ et firmamenti veritatis nom. [illegible] [illegible] neque id solum, sed eha corpus Christi esse docet idem [illegible] [illegible] 5. 23. [illegible] [illegible] caput est mulieris sicut Christus caput Ecclesie. [illegible] itaque pacto in fide errare potest, [illegible] Spiritus veritatis est hujus corporis anima? [illegible] enim [illegible] et unum corpus. Quod si spiritu veritatis [illegible] [illegible] et regitur, [illegible] nullum esse errorem nec insuens quidem [illegible] poterit. [illegible] deinde promissionem habet [illegible] per quam numquam sola Christo ejus capite [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 16 [illegible] [illegible] [illegible] [illegible] [illegible] ut maneat vobiscum in æternum Spiritus veritatis, quem vos cognoscetis [illegible] apud vos manebit [illegible] 26. [illegible] [illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quæcumque dixero vobis. [illegible] [illegible] [illegible] juxta verissime [illegible] [illegible] [illegible] [illegible] 33. [illegible] [illegible] [illegible] a nobis [illegible] veritas, cum id facimus [illegible] [illegible] Ecclesie, quod [illegible] [illegible]

comendat auctoritas, ut quamvis sacra scriptura [illegible] non posset
quemvis falli voluit hujus [illegible] [illegible] suam
de illa consulat quam sine ulla ambiguitate [illegible]
[illegible] Psalm. 118. v. 58 hic habet Disputare contra id, quod
universa sentit Ecclesia insolentissimae insaniae est. Neque [illegible]
me fugit [illegible] omnes [illegible] sciunt, [illegible]
[illegible] sensu [illegible] intelligenda esse, neque ullo pacto [illegible]
[illegible] veritatis [illegible] [illegible]
[illegible] seculi [illegible] rerum [illegible]
[illegible] est. Ait enim Joan. 14. 16. Rogabo Pa-
trem et alium [illegible] dabit vobis ut maneat vobiscum in [illegible]
[illegible] est [illegible] 20 [illegible] ego [illegible]
consummationem seculi. [illegible] 17 Sanctifica in veritate. [illegible]
[illegible] ego autem [illegible]
[illegible] [illegible] cujus [illegible]
[illegible] meo, [illegible]
[illegible] 29 Hoc foedus meum cum eis, dicit dominus. Spiritus meus, qui est
in te, et verba mea quae posui in ore tuo non recedent [illegible]
[illegible] Quod [illegible]
[illegible]
velimus [illegible] domini [illegible] omnia [illegible]
[illegible] nihil [illegible] consilia, nec [illegible]
[illegible], [illegible] dominus Apostolis loquebatur [illegible]

1 Verum enim verò non [illegible] hunc veritatis Spiritum semper eum habet, sed eundem habent etiam [illegible] Principes ac Pastores, ita ut omnes simul à veritate discedere nequeant [illegible], atque adeo [illegible] quod ad Christianam fidem attineat
11 illud verissimum esse [illegible] mea sententia quidem manifeste demonstrat [illegible] testimonium [illegible] Cap. 4. Ne fluctues mundi varius, [illegible] ventis circumferantur [illegible] provocationis [illegible] Doctores et pastores [illegible] novum [illegible] Christiana Plebs sed nunc mutabilis in [illegible] Supremo munere perseveret et ipse (inquit ille v. 11) dedit quosdam quidem [illegible], quosdam autem prophetas, alios verò [illegible], alios autem Pastores et Doctores ad consummationem Sanctorum in opus ministerii, in [illegible] [illegible] non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum in [illegible] ad circumventionem erroris. [illegible] veritatis spiritu [illegible] non [illegible] pastores omnes ac Doctores errarent seu à vero fidei

tramite declinaverint, in eundem haud dubie errorem laberentur, et oves. cum enim pastor per abrupta graditur, necesse est, inquit Gregorius, ut per praecipitium grex sequatur. Sicque Sacerdotum, et Episcoporum omnium error esset error erit Ecclesiae, quam tamen columnam et firmamentum [illegible] veritatis esse monstravimus: hinc oppositae Belarminus lib. 3. de Ecclesia militante cap. 14: Si omnes, inquit, Episcopi, qui Ecclesiam repraesentant errarent, tota Ecclesia erraret; quia tenentur populi sequi suos Pastores — juxta illud Luc. 10. 16. Qui vos audit me audit. et Matth. 23. 3. quae cumque dixerint vobis facite. Sic est sane. [illegible] enim [illegible] est Scribas et Pharisaeos meliore statu et conditione fuisse donatos, quam sint in [illegible] [illegible] nostri Pastores et Doctores, quod ad [illegible] suam in fidei dogmatis evidentiam Dominus destinavit. Hinc audit nonnullus [illegible] [illegible] [illegible] credimus, et nobis certum, ac intelligentiam [illegible] [illegible] ac Patrem et Filium esse unum principium Spiritus sancti [illegible] [illegible] intellectualem esse humani [illegible]

[illegible] [illegible] esse, [illegible] genus quaerima plurima, in [illegible] vulgi sententiam [illegible] tare tam est absurdum ex[illegible] ut [illegible] in sa[illegible] animo, sed ne in [illegible] [illegible] [illegible] sit. [illegible] ipsum praeteream, ut cetera, quae in rem hanc dogmatica [illegible] missa [illegible] [illegible] Concilii [illegible] [illegible] [illegible] in qua si [illegible] ille homo [illegible] satis [illegible] [illegible] et [illegible] [illegible] vagi [illegible] et [illegible]* [illegible] postremo, [illegible] longum est omnes [illegible] [illegible] [illegible] Generalis Concilii [illegible] universe Ecclesie [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostres. hinc est inquit Bellarminus [illegible] [illegible] [illegible] 3. Reg. cap. 18. congregatio [illegible] [illegible] [illegible] omnis [illegible] S. Joan: Chris. exponit [illegible] 18 [illegible] sie idest Prelato. Verum [illegible] in tractatu [illegible] [illegible] [illegible] [illegible].

* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] probavit.

19. Brevi [illegible] tempore [illegible] est in manibus [illegible]
et [illegible] [illegible] [illegible] veritatem
[illegible] vehementius. [illegible] [illegible]
Ecclesiam et Concilia in Christi doctrina stabilien-
da ac [illegible] nil juris habere adeoque [illegible]
[illegible] nulli [illegible] Ecclesiae visibili in rebus ad fi-
dei dogmata pertinentibus auctoritatem esse con-
tendunt, sed vel solam Scripturam quam [illegible] per
se [illegible] arbitrantur [illegible] [illegible] vel
privatum [illegible] spiritum vel etiam
seculares Principes supremos esse ac infallibiles
controversiarum fidei Judices asseverent. Ex
quo [illegible] velim, certa fieret hominum [illegible]
[illegible] fidei [illegible] nullo [illegible] in Ecclesia
auctoritatem et testimonium fieri. [illegible]
[illegible] [illegible] [illegible] Bruntinum [illegible]
[illegible] [illegible] [illegible] [illegible] Sacrae [illegible]
[illegible] [illegible] in Prolegomenis [illegible]
Petrum á Soto, ubi ut Bellarminus refert [illegible]
[illegible] [illegible] est. [illegible] [illegible] [illegible] [illegible] sa-
lutis aliene [illegible] [illegible] ut [illegible] sine
[illegible] [illegible] judicio [illegible] [illegible]

est. 1° unumquemque hominis [illegible] ex
tinet de doctrina veritatis [illegible] et a vera
falsam internoscere. Sed hic invenit inter
privatum et Principem quod uti privatus [illegible]
vatam ita Princeps publicam habet de doctri-
ne religionis potestatem judicandi et decernendi.
rt Itaque igitur homo [illegible] [illegible] [illegible]
res nullum [illegible] [illegible] [illegible] et [illegible] videre
stabilitatem [illegible] auctoritatem [illegible] et ab
erroris periculo exemptum non fuisse [illegible]
[illegible] [illegible] opinionem ex [illegible] [illegible]
[illegible] tres assertiones habeo ponere in
quibus hujus quaestionis [illegible] veritas.
2° Primo [illegible] loco assero solam scripturam non esse
judicem controversiarum fidei [illegible] nullus
[illegible] [illegible] [illegible] [illegible]
[illegible] argumentum ex [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]
nis sensibus est subjecta requirit [illegible]
[illegible] [illegible] noscentes [illegible] [illegible]
[illegible]

nentiam [illegible] [illegible] [illegible] [illegible] [illegible]
ex communi, et [illegible] [illegible] in pravos [illegible]
sus [illegible] [illegible] [illegible] earum testimonio
[illegible] [illegible] [illegible] rebus [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
teste ee [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible], in sensus [illegible] [illegible],
et [illegible] [illegible]. ergo [illegible] Sapientia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] experientia [illegible] [illegible]
quandoquidem nullus est vel mediocriter [illegible]
qui non [illegible] ab ipsis Religionis Christianae in-
cunabulis [illegible] [illegible] [illegible] [illegible] [illegible]
et ingenii [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et adhuc dissentire, nullamque [illegible]
maxime [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ingenii [illegible] pari literarum copia ne exercita-
[illegible] acumine [illegible] [illegible] et [illegible] [illegible],
alia [illegible] [illegible] non nisi [illegible] [illegible] [illegible]
ad intelligentiam [illegible] voluminum pervenire.
Licet si tantorum, atque a tot [illegible], tot acutissimis,
ac [illegible] [illegible] in nonnullis scripturae [illegible]
II [illegible] reapse [illegible], [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] clarissimus auctoribus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] in 2. [illegible] Petri cap. 3. [illegible]
in intelligendis Paulinis [illegible] [illegible] esse proba-
bit, cum in iis sint quaedam difficilia intellectu, quae
indocti et instabiles depravant, sicut et ceteras scri-
pturas ad suam ipsorum perditionem. [illegible]
est, [illegible] Bellarmini, lib. 3. de verbo Dei, Apostolum Pe-
trum non [illegible] [illegible] quosdam epistolas [illegible] et insta-
bilibus [illegible] examen, sed difficiles [illegible].
[illegible] si [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], ut [illegible] et indocti eam
[illegible] eruditionem [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] plurima extra, quae ad idem osten-

[illegible] sententia ipsa succedit, nam et de mul-
tis [illegible] tantam priorum sinuus omnino [illegible] est, fr-
[illegible] invites in [illegible] maris non intellexerunt scrip-
turas, nisi eas jesus Christus expressisset. Luc 24.
v 27. Et Act 8. v. 31. [illegible] Regis Æthi-
opum ā Philippo rogatus, num Isajam Prophetam
intelligeret, quem legebat, respondit [illegible] quomodo
[illegible] si non aliquis [illegible] mihi. [illegible] et
[illegible] [illegible] [illegible], [illegible] ā [illegible]
[illegible] [illegible] [illegible] [illegible],
[illegible] Luc 18 v. 3[illegible] [illegible]
[illegible] [illegible] [illegible] et erat [illegible]
[illegible] ab eis. [illegible] hyc? [illegible] patres [illegible]
[illegible] veritatis sint testimonio, [illegible]
[illegible] tanta inter eos [illegible]
[illegible] loca [illegible], atque [illegible]
[illegible] non est [illegible] [illegible]
[illegible] [illegible] veritas [illegible]
[illegible] Calvinum [illegible] Scrip-
turæ [illegible] rerum alius sensum [illegible]
homines [illegible], et [illegible]
[illegible] [illegible] intendit. [illegible]

extent [illegible] autem [illegible] praemodi [illegible]
[illegible] [illegible] [illegible] [illegible] Scripturae
obscuritatis scient [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Gregorius lib. 2 [illegible] 28 [illegible] 21
47. [illegible] in [illegible] [illegible] [illegible]
[illegible] dixi, multa etiam in sacris paginis ob-
scura esse declarat, quorum exactam intelligentiam
a Deo Patre luminum [illegible] [illegible] Grego-
rius item lib. 2. [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible]
[illegible] qui temere legunt aliud pro alio in-
[illegible], [illegible] [illegible] [illegible] vel [illegible]
[illegible] non inveniunt, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] est [illegible] in [illegible] praelectionibus [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] contrahit [illegible] [illegible]
[illegible] nominis [illegible] [illegible] [illegible]
[illegible] ex. [illegible] [illegible] [illegible] 2
24. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

21 Iterum quia hoc idem pressius urgere volumus, [illegible] sit noster argumento [illegible] causam [illegible] omnes [illegible] controversias dirimendas iudicis munia sub ire non posse; si enim in dubium [illegible] vocat, an modo Testamenta novum et vetus [illegible] re sint edita, an textus [illegible] argumentis [illegible] autographis Prophetarum et Apostolorum [illegible] conformis sit, atque [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; an [illegible] [illegible] autographi, seu exemplaris sensu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tridentina divinam [illegible] auctoritatem certe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et tamen [illegible] [illegible] [illegible] [illegible] homines litem infensissimam [illegible] Catholicis [illegible]. [illegible]

Basilides teste Eusebio lib. 4 Ecclesiast. histor.
cap. 7. [illegible] libros suos, quos in sacris scri-
[illegible] recensentur aliquos [illegible] [illegible]
[illegible], nomine Barchabam Barchoph. &c. quos
sane errorum [illegible] [illegible] [illegible] nobis
[illegible] [illegible]. Item, auctor est Irenaeus
11 lib. 2. [illegible] cap. [illegible]. [illegible] [illegible] omnia
rejecisse Evangelia, nisi Christus dominus nec
[illegible] aliquid nec scriptum [illegible].
[illegible], ut refert item Eusebius lib. 3 hist. cap.
27. qui Paulinas [illegible] omnes [illegible].
Sed quid plura? [illegible] [illegible]
lib. 2. de [illegible] [illegible] cap. [illegible]) [illegible]
leta nihil illis superest, nisi ut [illegible]
[illegible] [illegible] [illegible]; Scriptura
enim Judex est mutus [illegible] litigantium
[illegible] rationes audire nec sententiam ipse eff[illegible]
valet: hinc est [illegible] Deuteronom. cap. 17 [illegible]
[illegible]
[illegible] cap. 27 [illegible]
[illegible]
[illegible]

dixisse [illegible], non autem ex lege [illegible].
quem confirmat facile Apostolorum Synodus Hierosolymitana
congregata [illegible] Apostoli et se-
niores, visum est inquiunt Spiritui sancto et nobis, [illegible]
vero [illegible], et nobis sanctus [illegible]
[illegible] in litera sed in [illegible] non
in syllabis sed in cordibus. Restat igitur ut [illegible]
hominibus [illegible] clementissimus Deus [illegible]
judicem constituerit, a quo fideliter determinari [illegible]
[illegible] mysteria explicentur [illegible] im-
piae haereticorum dogmata [illegible] fidei veritas
[illegible] hoc [illegible]
[illegible] reveramur.

2. Secundo loco asserit privatae [illegible]
[illegible] judicem esse non [illegible]
[illegible] Valdenses [illegible]
[illegible]
[illegible] est Calvinus [illegible] I
[illegible] Strenckfelvium, [illegible] literam
[illegible] authoritate [illegible] privatum [illegible]
[illegible] judicem [illegible]
[illegible] iste, [illegible] esset [illegible]

25.

vitae Apostolorum [illegible] et [illegible] non [illegible]
rat esse [illegible] [illegible] Scripturis; igitur &c.
Bene id quidem. Sed mea interest modo eo mad=
[illegible] in hunc modum [illegible] [illegible] ipsi
[illegible] [illegible] homines [illegible]. Si [illegible]
rum Spiritus bonus esset, [illegible] [illegible] [illegible]
11 [illegible] Apostolorum [illegible] [illegible] nascentis adhuc Eccle-
siae [illegible], [illegible] primus [illegible] in [illegible].
controversiis judicium sibi nunquam assumpsit, cujus
quidem illud testimonio esse [illegible], [illegible] in [illegible]
refert; cum enim [illegible] Antiochiam gravissima exor-
ta esset [illegible] nonnulla controversia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] statuerunt fratres ut ascenderent Paulus
et Barnabas et quidam alii [illegible] [illegible] [illegible]
[illegible] Jerusalem [illegible] [illegible] [illegible] [illegible]
Apostolorum [illegible] [illegible] et [illegible] [illegible] plenissi-
ma [illegible] visum est [illegible] [illegible] Sancto
et nobis [illegible] [illegible] [illegible] non proprio [illegible]
[illegible] [illegible] sed [illegible] [illegible] [illegible]
[illegible] in [illegible] dogmatibus [illegible] [illegible]
[illegible] Apostolis [illegible] Paulo nihil antiquius habuisse [illegible]

ut laudati Concilii decretum adamussim ab omnibus fi-
delibus servaretur: perambulabat autem (inquit Sacer
Scriptor eodem cap. v. 41.) Syriam, et Ciliciam, con-
firmans Ecclesias praecipiens custodire praecepta Apostolorum, et Seniorum.
Quid est istud ... nisi ... omnibus ... ad ...
... spiritum nunc hereticus homines legitimorum pasto-
rum judicium aut omnissima frena servarent aut usus
pare sibi velint aut ex quo cum istis facere et
... in veteri Testamento Pontifices,
et Sacerdotes, et non sine ... Synedrium ...
... in lege Dei explicanda ... imperare-
bant: ita et in novo Testamento ... Spiritus Sanc-
tus posuit regere Ecclesiam Dei, quamquam ...
dignitatis et auctoritatis ... Antistites ... non
nedum laudata Apostolorum Concilium ... ipse
... legitima auctoritate ...
... demonstrant

2. Ceterum alia ... est, cur ... hu-
jusmodi judicio sit ... et
unica non multiplex esse debet vera religio. Unus
Dominus (inquit ... cap. 4. v. 5.) una fides, unum
Baptisma, unus Deus et Pater omnium ...

[illegible] tanta [illegible] si [illegible]-
[illegible] judice, et [illegible] ingenii modulo [illegible]
[illegible] permittetur? [illegible] ad libitum dogma-
te sibi [illegible], amicus et [illegible]
[illegible] animus; et [illegible] gravissimum est, [illegible]
[illegible] vel [illegible] indifferentiam homines facile induc-
11 veretur [illegible] omnia [illegible] si veram [illegible]
[illegible] exercemus, [illegible]
[illegible] aliquid ad fidei dogma pertinere contendit, [illegible]
[illegible]; cum [illegible] enim [illegible]
[illegible] ratione [illegible]
facultatem, jure inter se foedus [illegible]
homines [illegible], nec vere [illegible] Quis vero in
mentem suam facile induxerit tam male [illegible]
religionis unitati fuisse [illegible]? [illegible]
[illegible] religionis facies, ubi divi-
nam revelationem [illegible]
[illegible] singulis liceret [illegible] sententiae [illegible]-
[illegible] esse est [illegible] sint [illegible]
si creant simul, quis non videat jam actum esse de
[illegible] in tanta [illegible]
[illegible]? [illegible] absurditatem sensit [illegible],

[illegible] sui pro mera voluntate [illegible] prodit, in libro
[illegible] mentem suam his verbis [illegible]
Qe nullo privato homine certi sumus. habeat neminem
[illegible] Latius [illegible] autem [illegible]
[illegible] dubitare non licet [illegible]
[illegible] inter novatores, Zwinglius scilicet et Lutherus,
qui [illegible] agitaverunt [illegible]
[illegible] germanam perverterunt [illegible]
[illegible] intelligentiam. Sed insanam hanc opinionem
[illegible] verum judices attendentes ex illa non
unam duntaxat alterum [illegible] in familiam [illegible]
[illegible] Et sane [illegible]
[illegible] fidei unitati contrarium esse ex
tanta sectarum diversitate [illegible]
manifestum [illegible]
[illegible] descenderet. Et [illegible]
[illegible] judicet [illegible]
[illegible] interpretationes [illegible]
[illegible] exponit, cum [illegible]
homines [illegible] Et haec causa est, cur [illegible]
consilio suae providentiae videtur voluisse Deus [illegible]
fidei Christiani [illegible]

[illegible] emendationem. Cujus rei testes adhibeo experientiam [illegible] [illegible] certum comperimus successores Deo interius movente [illegible] animadvertere [illegible] [illegible] [illegible] scriptis et traditioni [illegible] quam [illegible] [illegible] [illegible] tiones non pervenient ejus auctore damnato et ab [illegible] clesia abscisso, nisi ab errore resipuerit. [illegible] [illegible] factum est juxta illud Apostoli 1 ad Cor. 1. 10. [illegible] [illegible] per nomen Domini nostri Jesu Christi, ut idipsum dicatis omnes et non sint in vobis schismata. Et juxta illud ejusdem Apostoli ad Tit. 3. 10 jubentis post unam et secundam correptionem hereticum hominem devitari. hereticum hominem, inquit, post unam et secundam correptionem devita: sciens, quia subversus est qui ejusmodi est et delinquit, cum sit proprio judicio condemnatus. [illegible] [illegible] [illegible] judicem agnoscit sed [illegible] [illegible] hereticum [illegible] suo judicio condemnatum [illegible] [illegible] [illegible] [illegible] [illegible] probaretur. [illegible] igitur satis sup [illegible] [illegible] nihil in hac [illegible] [illegible]

esse [illegible] [illegible] judicium, [illegible] [illegible] [illegible]
[illegible] est verum et ad ultimam assertionem est [illegible]
eundem

24 Postremo assero seculares principes nil juris habere in fidei
quaestionibus terminandis. Huic assertioni (a qua puto
me credidisse) ratio illa suffragatur, quod nullibi legimus
in scripturis [illegible] C. M. judicandi [illegible] fidei
potestatem Principibus contulisse. Est autem secula-
ris Princeps [illegible], [illegible] Rom. 13. 4. [illegible]
vindex in iram ei qui malum agit, adeoque [illegible]
[illegible] dogmatum custos esse [illegible] asseclas vindex, [illegible]
tutor, at arbiter non est [illegible] vero [illegible]
siarum fidei judex, cum inter eos [illegible] [illegible]
[illegible] Matthei 28. 16 [illegible] [illegible]
[illegible]. Et Act. 20. 28. attendite vobis et [illegible]
[illegible] in quo vos Spiritus Sanctus [illegible]
[illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] hec [illegible]. Ubi gens [illegible] tradidit nobis
Ecclesiasticae [illegible] quemadmodum [illegible] nomine-
rum sequitur. Ideo [illegible] veniat, [illegible]
[illegible] de Ecclesiasticae potestates, [illegible]
[illegible]. Reddite [illegible] est quae sunt [illegible],
[illegible] et quae sunt [illegible] Deo. Verum nobis igitur
[illegible] licet [illegible] habes potesta-
tem [illegible] nil [illegible] ad [illegible]
[illegible] verba [illegible]
non esse de [illegible]
judicaverunt. Horum primum [illegible] Constantinum, cui
[illegible] Synodo [illegible] omnibus Ec-
clesiis, [illegible] Eusebius lib. 3. de Vita
Constantini cap. 10. et in [illegible] fine [illegible] habet, [illegible],
[illegible] ita [illegible] ecclesiam [illegible] et [illegible]
[illegible] libenter [illegible]. [illegible]
[illegible] divinae [illegible]
est [illegible]. [illegible] eorem Constantino [illegible]
[illegible] 21 [illegible] 32 [illegible]
[illegible] esse [illegible]
[illegible]
[illegible] sed [illegible] Constantinus [illegible]

[illegible] agnovit Theodorus junior in [illegible] de [illegible]

[illegible], quam etiam citat Nicolaus [illegible]

[illegible] [illegible], Candidianum [illegible]

simum sacrorum [illegible] comitem in sacra ve-

[illegible] jussimus [illegible] et [illegible]-

tione, ut cum [illegible] mores et [illegible]

[illegible] [illegible] nihil [illegible] [illegible]

[illegible] enim, [illegible] [illegible]

[illegible] non est [illegible] [illegible] [illegible]

[illegible] [illegible] ut [illegible]

[illegible] Bellarminus [illegible] lib. 3 de Verb. [illegible]

[illegible] est Basilii [illegible] in octava [illegible]

[illegible] [illegible] autem [illegible] tam [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] causis [illegible]

[illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible]. Hoc enim [illegible] et

[illegible] [illegible] Pontificum et [illegible]

[illegible] [illegible] [illegible]

[illegible] et solvendi [illegible]tatem habent [illegible] cum

ita sint [illegible] [illegible] Princi-

29 generali [illegible] contrato [illegible] C. M. Rev. [illegible]
[illegible] et [illegible] dominanti [illegible] senatus [illegible]
per [illegible] et [illegible]
[illegible] et non [illegible] spirituali illa per [illegible]
[illegible] secret [illegible] quem sunt [illegible] questiones [illegible]
[illegible] [illegible] igitur nobis [illegible]
[illegible] ex his [illegible]
[illegible] Ecclesia sit [illegible] iudicium, [illegible] ma-
gistrum [illegible] controversiis recurrere [illegible].
hanc enim [illegible] adversario [illegible]
[illegible] [illegible], [illegible] testimonio [illegible]
[illegible] communes [illegible] Christo Jesu fundatam esse et
[illegible] inferorum machinas contra eam esse vim
[illegible] [illegible] esse [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible] nunquam [illegible]
[illegible] ad finem [illegible] [illegible]. [illegible] nihil est et
nos hac in re a recto tramite recessisse dicerent no-
[illegible], si enim Christo [illegible] exhibere [illegible]
[illegible] [illegible] [illegible] veritatem
necessario [illegible] fidelis Ecclesiae [illegible] iudicio [illegible]
[illegible] [illegible].

25. [illegible] ex [illegible] nihil aliud [illegible]

pugnaciam haereticorum mihi illi tuncas nobis ... veritatem ... et vere Ecclesiae iudicium ... consulendo ... exponunt non ... humanae ... ocant circulum commisisse quandoquidem ideo Ecclesiae fidei dogmata ... credimus quia evidentibus scripturae testimoniis ... vero scripturis ... credimus quia Ecclesiae ... auctoritas. Verum ... male consuta, et ... evanescat ... doctissimi inter Catholicos ... fere ... gressionem ... Luthericus ... summa auctoritas Ecclesiae probata per scripturis ... eiusdem scripturae auctoritatem confirmandam ... accipitur auctoritas Ecclesiae, ut probata ... aliunde manifestata ... nimium ... dicunt ... Ita sane inter ceteros ... vir ... memoria et laude dignus ... Contenson ... lib. 7.º Theolog. mentis et cordis dissertatione 1. cap. 1. ... 1. Res ita se habet. Sunt enim quaedam notae, ac signa, quibus vera Ecclesia a falsis ... ita secernitur, ut non magno ...

30.

[illegible] sit ad eadem perspicienda, et ad ipsam
verae Ecclesiae facillime prae ceteris [illegible].
autem sunt unitas doctrinae [illegible] ac nu-
[illegible], sanctitas, et efficacia dogmatum, nobilitas mo-
rum, gloria miraculorum, antiquitas [illegible],
[illegible] ab Apostolis et continuata in Ecclesia Episcopo-
rum successio, ac praesertim in Apostolica Romana
sede, in qua, ut alibi scripsimus, [illegible]
[illegible] Principe Petro usque ad Clementem XII.
feliciter regnantem [illegible] Pontificum [illegible]
successio est [illegible] veterem apud veteres
Patres cum [illegible] veritatis [illegible]
[illegible], [illegible]
certissimos faciunt [illegible]
mus, [illegible],
[illegible] sit in sanctissima [illegible]
2d atque religione sentiendum.

[illegible] haec [illegible] [illegible]
[illegible]
[illegible], et ex eo [illegible] si quis [illegible]
[illegible]
[illegible]

[illegible] orthodoxe Ecclesie afferimus testimoni[illegible]
[illegible] casu, monuent illi, testimonio Dei [illegible]
[illegible] resecmitur ac ipsam Ecclesie aucto[illegible]
[illegible]
mines in idem vitrei circuli [illegible]
esse est. Verum objectionem hanc eadem facilitate
[illegible]
[illegible]
[illegible] dei [illegible]
[illegible] veritas [illegible] respondet [illegible]
[illegible]
[illegible]
[illegible] instrumentalem qua
veluti interveniente quam nobis Deus [illegible]
[illegible] paulo ante [illegible]
[illegible] maximum [illegible] propter [illegible]
[illegible] non crederemus [illegible]
ut [illegible] verorum [illegible]
et inimici [illegible] traditas, et [illegible]
minime [illegible] etiam [illegible]
[illegible] tuitem sigillis [illegible]
[illegible] immotum. Hic ac [illegible]

[illegible]

P. III.

[illegible] illustrantur [illegible]

[illegible]

fallere [illegible]

[illegible] aeterna [illegible]

[illegible] demonstrant [illegible]

[illegible] aliquam

humano saltem [illegible] ministerio

homines [illegible].

27\. Primam [illegible] conditionem [illegible] fidem habentes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] catholica [illegible] [illegible] credendum. [illegible] consequitur [illegible] ex [illegible] [illegible] ad Rom. cap. 10. 17. [illegible]

[illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible] ne
[illegible] [illegible] [illegible] [illegible] de [illegible] [illegible]
[illegible] sit ex [illegible] et [illegible] per [illegible]
[illegible] omne et [illegible] [illegible] [illegible] [illegible]
in verbo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] revelatione [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] satis esse [illegible] si sit tantum
virtualiter revelatum seu mentis [illegible] [illegible]
Cum hoc [illegible] [illegible] [illegible] [illegible] non ex-
[illegible] de [illegible] [illegible] inter [illegible] [illegible] summa in
[illegible] [illegible] [illegible] necesse est ut sit im-
mediate et formaliter sive [illegible] sive [illegible] [illegible]
[illegible] tamen ea conditione [illegible] [illegible] [illegible]
[illegible] [illegible] ab Ecclesia catholica [illegible] [illegible] [illegible]
huiusmodi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] revelatio [illegible] [illegible] cum sit [illegible]
Ecclesia a Spiritu Sancto edocta [illegible] [illegible]
[illegible] [illegible] ex [illegible] in quo [illegible] [illegible]
[illegible] Ex [illegible] [illegible] [illegible] [illegible] [illegible]
sponte [illegible] [illegible] primum illud est, [illegible] [illegible]
" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] "

[illegible] et [illegible] non autem veritati [illegible] aliis Doctoribus [illegible]. Quam etiam enim nonnullas revelationes ac prophetias [illegible] post mortem, exacto jam Apostolorum aevo, [illegible] concedi, et [illegible] esse [illegible] sit: eo enim referri videntur verba Joelis cap. 2. 28. a S. Petro citata in Actis Apostolorum cap. 2. 17. Post haec effundam Spiritum meum super omnem carnem et prophetabunt filii vestri et filiae vestrae, senes vestri somnia somniabunt et juvenes vestri visiones videbunt, tamen revelationes [illegible] facta fuisse narrant [illegible] Petri [illegible] in [illegible] Quamvis etsi revelationes quarumdam sanctarum mulierum, Brigittae, Catharinae Senensis, [illegible] Hildegardis, Gertrudis, et aliarum aut audierint, aut tradiderint Ecclesiae: nemo tamen theologis [illegible] fuit qui certitudinem fidei catholicae [illegible] adhaeserit, cum eas [illegible] facta [illegible] [illegible]

et sanctum non autem ad generalem Ecclesiam, tenere ad certam dogmaticam fidem pertinere, communem sit, sed tamen non obstat.] Concessum verba sunt, [illegible] Deum aliquid providentia alicui revelare cum ea certitudinis argutis, quibus perspicuum erat Apostolis, et Prophetis Deum in ipsis et per ipsos loqui, sicut ille a Deo audiens, utique credere possit, & teneretur. Deus namque quemcumque, & quocumque modo revelet, fidelissimus est, cui credatur, nec opus est externa propositione Ecclesiae, quoties Deus intus lucet, intus mentem illustrat, si tamen ita se habeat, ut Deum adesse loquentem perspicuum sit, ita sane. Sed haec veritates quidem certissime sed non nisi [illegible] catholicae Ecclesiae fides futura est suevi [illegible] servatur [illegible] nomine [illegible] et [illegible] consectarium [illegible] [illegible] commentissimus [illegible] docet sanctus Angelicus 2.2. q.1. a.7. in corp. inquiens " [illegible]
" quod quantum ad substantiam articulorum fidei non est
" factum eorum augmentum per temporum successionem
" [illegible] quaecumque posteriores crediderunt, continebantur
" [illegible] praecedentium Patrum, licet implicite [illegible]

" [illegible] minimum [illegible] novi [illegible] [illegible], quam
" [illegible] cognita sunt à prioribus, [illegible] à prioribus [illegible],
" cognitionem explicitè, [illegible] omnis [illegible] [illegible] [illegible]
" ego sum Deus Abraham, Deus Isaac, Deus Jacob, et nomen
" meum Adonay non indicavi eis. et [illegible] dicit [illegible] sicut
" intellexi et Apostolus [illegible] ad Eph. 3 in alijs generationibus
" non est agnitum mysterium [illegible], sicut nunc revelatum
" est Sanctis Apostolis et Prophetis eius [illegible] [illegible] quare [illegible]
[illegible] eandem Apostolum [illegible] juxta [illegible] quæ [illegible] [illegible]
T. [illegible] [illegible] [illegible] temporis successione, quod est
ad substantiam [illegible] non potuerunt, nec possunt, sed
[illegible] [illegible] [illegible] explicationem, sive declarationem, [illegible]
[illegible] [illegible] Deus per [illegible] suum Prophetis, et [illegible]
[illegible], [illegible] [illegible] [illegible] constituit, atque [illegible]
[illegible] à [illegible] [illegible] essentiam et hæc causa est, cur [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errores
[illegible] [illegible] [illegible], immò ac eam [illegible] quæ [illegible]
[illegible] non nova dogmata invehit, sed vetera majore
lumine donat, ut à prioribus & novitiis interpretationibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

doctrinam omninò perfectam esse, [illegible] [illegible] aut [illegible] indicem [illegible] [illegible] [illegible] dogmata [illegible] [illegible] sive per sacras literas sive per traditionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Vincentii [illegible] in suo aureo commonitorio sententia [illegible] de ecclesia scribentis: Non nova fidei dogmata statuit, seu vetera [illegible] [illegible] [illegible] nam doctrina a Christo tradita ut [illegible] [illegible] diximus [illegible] [illegible] [illegible] et sine impietate [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] hac de re [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] 2 [illegible] 2. [illegible] 3.

25 7 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gradum [illegible] [illegible] animadversione dignissimam [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]

" 2.2. q. 1. a. 3. inquiens: [illegible] formalis objectum [illegible]

" est veritas prima: [illegible] [illegible] adesse [illegible] [illegible] [illegible] "

" [illegible] [illegible] [illegible] veritate prima [illegible] [illegible] "

" [illegible] [illegible] esse, [illegible] [illegible] ens [illegible] [illegible] "

[illegible] Deo [illegible] veritate [illegible] relinquatur [illegible] non [illegible] [illegible] dicitur [illegible] 99 § igitur quo concesso esse debet videlicet [illegible] ipsum sublimi [illegible] [illegible] [illegible] mendacium [illegible] [illegible] veritate [illegible] à Deo [illegible] [illegible] veritate [illegible]. [illegible] mentiri [illegible] ad Hebr. cap. 6. 17. [illegible] [illegible] [illegible] Deus ostendere [illegible] immutabilitatem consilii sui, interposuit jusjurandum, ut per duas res immobiles quibus impossibile est mentiri Deum fortissimum solatium habeamus [illegible] Deus summa veritas [illegible] consequitur id certissimum esse ut eadem vera fide Theologica credere [illegible]. Hinc in errorem [illegible] gravissimum lapsi [illegible] Priscillianistae (sic nuncupati à Prisciliano Abulensi Episcopo) qui Deum à mendacio [illegible] immunem non esse [illegible] [illegible] [illegible] [illegible] in Deum summam veritatem [illegible] calumnia [illegible] [illegible] [illegible]. Quare eos non judicii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veritatem in antecessum à nobis [illegible] [illegible] defendendum [illegible]

[illegible] celebrando, et [illegible]
dabur. Verum ut in re hac gravissima [illegible]
[illegible]
[illegible] momentis [illegible]
[illegible] nunc [illegible], nunc vero [illegible]
mentem esse. Porro in prima parte [illegible]
[illegible] exordium ducere convenit Roman. ca-
pite [illegible] clarissimum [illegible] testimonium ad
[illegible] cap. 3. 4. dicentis: Est autem Deus verax, om-
nis autem homo mendax. Quo loco non [illegible]
Paulus, ut omnes homines a mendacii culpa noxia-
[illegible] sed eo esse ingenio, ut mentiri possint. Ex
quo [illegible] in eo sensu Deum ab omni [illegible]
[illegible] verax, [illegible] cum divina natura men-
dacium nequit. [illegible] Joan. cap. 3. 33 dicitur:
Qui accepit eius testimonium signavit, quia Deus
verax est. Hinc est illud Luc. cap. 21. 33 Coelum
et terra transibunt, verba autem mea non transibunt.
[illegible] verba [illegible] lib. 20. [illegible] Dei
cap. 25 [illegible]
[illegible]
[illegible] dicam, mentiri non

35 [illegible] concidat igitur omne cęlum, om-
nis [illegible], ita tamen veritas constitat [illegible]
[illegible] Loquendo Deus assimilatur [illegible] Num. 23. 19. Non
est Deus quasi homo ut mentiatur, neque ut filius
hominis ut mutetur. Quemadmodum igitur locum ha-
bere non potest in Deo mutatio nec vicissitudinis ob-
umbratio, ita neque mendacium quod imbecillitatis huma-
nae indicium et nota est. Sed res haec nedum sacra-
rum literarum testimoniis verum etiam nostrae [illegible]
[illegible] rationi [illegible], quam [illegible]
[illegible] eruditissimus [illegible]
contrarietas est mali et cum eadem [illegible]
sit; sed [illegible] bonitati repugnat [illegible] malum esse
[illegible]. Hinc enim [illegible]
[illegible] fidelis Dominus in omnibus [illegible] suis, et sanc-
tus in omnibus operibus suis Psal. 144. 13. nec non
[illegible] cap. 32. 4. Fidelis Deus et absque ulla iniqui-
tate. Tam ita [illegible] alienus est Deus a falsitate, quam
ab iniquitate; et quemadmodum nequit iniquitatem fa-
cere, ita nec fallere quenquam potest. Verum neque
argumentum hocce quod [illegible] hic adstrinximus aliud
suggerit, [illegible] nihil excusantius esse quam [illegible]

udes terere et mendacium inferre, cum Scriptura et
probant [illegible] nulla sint Scripturis [illegible]
[illegible], atque constanti nam [illegible]
[illegible] habetur Exodi cap. 20. 16.
non loqueris contra proximum tuum falsum testimonium; et Levit. cap. 19. 11. Non mentiemini, nec decipiet unusquisque proximum suum. [illegible]
[illegible] sit, et [illegible]
[illegible] existimabit [illegible]
[illegible] est [illegible]
[illegible] rebus tandem [illegible]
[illegible] mendacium [illegible] vel
ex ignorantia [illegible] vel ex [illegible]
[illegible]
[illegible] ignorantia [illegible]
[illegible]
et [illegible] res est [illegible] esse [illegible]
in Q. C. [illegible] mendacium [illegible]
29 [illegible] an spectat [illegible] vero [illegible]
[illegible] Deum [illegible]
[illegible]
[illegible]

30. [illegible] habeant, [illegible]
[illegible] eisdem est prosequere malum et face-
re malum quisque enim ejus rei causa est [illegible]
eo [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Hactenus ille. [illegible]
[illegible]
[illegible]
[illegible]
ceu se [illegible] laudes [illegible]
et [illegible]
vto, in errorem inducere aliquem posset, nemo [illegible]
[illegible] malo [illegible] consisteret [illegible]
laudes est Deus [illegible]
[illegible]
[illegible]
[illegible] id omnia, quae mittam te, ibis: Et universa [illegible]
[illegible] Cum itaque Deus ipse
[illegible] ministro, vel homi-
[illegible] si isti mentirentur re.

[illegible] nostra [illegible] est. Quod [illegible] [illegible]ssimum [illegible] [illegible] non [illegible] et [illegible]

et [illegible] inveniemus demonstravimus.

30\. [illegible] veteres [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse, atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sermo est, at [illegible] si [illegible] illa [illegible] [illegible] [illegible] [illegible] esse [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. eadem enim [illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] mentiri [illegible]. Res ita se habet. [illegible] Si Deus absoluta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (vide [illegible] Comment. in 22 [illegible] [illegible]) [illegible]

37. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] non potest fal-

li non potest, mentiri non potest [illegible] Deo enim omni-

[illegible]

non [illegible]

re [illegible]

[illegible] confirmanda atque tuenda divina veracitate rationes

ac testimonium [illegible] satis sunt. [illegible]

[illegible]

[illegible]

menti sunt [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

12 [illegible]: Qui immutat cor [illegible]

[illegible] et errare faciet sicut [illegible]

nium habet. Rom. ad 2m. cap. 1. 28. in aliis: tradidit
illos Deus in reprobum sensum, ut faciant ea quae non
conveniunt. et 2 Thess. cap. 2. 10. [illegible]
[illegible] in [illegible]
[illegible] ordinata est [illegible] Deus [illegible]
[illegible] et credent mendacio hoc est: [illegible]
[illegible]
est [illegible] propheta conqueritur se a Deo fuisse de-
ceptum. Seduxisti, inquit, me Domine et seductus sum
[illegible] Deum [illegible] homines
[illegible] Domino donatos atque adeo voluntatis suae inter-
pretes decepisse.

52 Sed quo titulo, quave interpretatione istae in divinae vera-
citatis [illegible] extorqueri possint, minus capio. neque
enim ea Scripturae loca in objectione laudata vel remo-
tissime indicant homines fuisse a Deo [illegible] et falsa
revelando deceptos. Non enim impossibile est, ut [illegible]
[illegible] opinio sit, [illegible] arbitror demonstratum [illegible]
[illegible] inveniunt, [illegible] veritatis lumen [illegible]
[illegible] permittere interdum in poena [illegible], ut homines
[illegible] ac [illegible]. [illegible] plane sensu, quo [illegible]
[illegible] corda excaecare dicitur, et indurare, non quasi

30

addendo, nec subtrahendo [illegible] [illegible] [illegible]
ac Origenes. et [illegible] [illegible] inquit Deus.
In homine iesum [illegible] [illegible] sed [illegible] [illegible] [illegible]
quem mouse noluerit. Et Damascenus [illegible] [illegible]
cit, Mosen [illegible] [illegible] scripturae commissione [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] hoc versu Ezechielis verba intelligenda sunt
ut [illegible] aures [illegible] Deus [illegible], quatenus
ad eo [illegible] [illegible] veritatis quo fit, ut [illegible] [illegible]
nemine [illegible] alio, quam [illegible], et [illegible] in [illegible] [illegible]
[illegible] [illegible] enim [illegible] ad [illegible] [illegible] verba [illegible] [illegible]
videlicet [illegible] principio immutare eosque tempore [illegible]
ab iesis [illegible] [illegible] et [illegible], et [illegible] consilia [illegible]
to extra caveant, [illegible] [illegible] [illegible] [illegible] verba [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sensu [illegible] 33.
illos a se [illegible] [illegible] [illegible], et [illegible] [illegible]
[illegible]. Animadvertendum etiam [illegible] [illegible] [illegible] [illegible]
rationem e [illegible] quatenus in iis, qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ac [illegible] facile [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] verba [illegible] [illegible] [illegible] [illegible]

[illegible] in eo sensu, quis exstant pronunciata, ut
Deus a Sancto suo [illegible] veritatis [illegible] [illegible]-
xerit, quia quorum a veritate prorsus alienum esse nullus
est ambigendi locus, sed id enim duntaxat [illegible]
[illegible] [illegible], se [illegible] [illegible] Judaei ejus [illegible]-
tia illustrati ad sensum reverterentur, et a [illegible] [illegible]-
[illegible] [illegible] resipiscerent, quod tamen secus et [illegible]
[illegible] [illegible] accidisse cognovit, et hac causa, cui
[illegible] [illegible] [illegible] repulsa, qua a Judaeis [illegible]
[illegible], ut se noluisse [illegible] [illegible] [illegible] tamen
[illegible] [illegible] [illegible] dictus, ad [illegible] [illegible]
impulsus fuit [illegible] [illegible] [illegible] amarissime [illegible]-
tur, inquiens: Seduxisti me Domine, et seductus sum; fortior
me fuisti, et praevaluisti. Factus sum in derisione tota
33. die, omnes subsannant me.

[illegible] locis juxta communem [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible] 20 [illegible]
[illegible]

[illegible]

[illegible]

[illegible] sed de [illegible]

[illegible] sui judicia divulgando [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ut [illegible] 2.2. q. 172. a. 1.

[illegible]

[illegible] justitia [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

34 [illegible]

[illegible]

[illegible] nullo pacto posse [illegible]

[illegible] habebat vel [illegible]

[illegible] crediderunt [illegible]

[illegible] et [illegible]

[illegible] nec [illegible]

[illegible] ex [illegible] nasceretur [illegible]

[illegible]

[illegible]

[illegible] 22 [illegible] 110. a. 3 [illegible] 3 [illegible]

[illegible]

Quid igitur, verum ne est [illegible]
[illegible]
[illegible] sat ad [illegible], iam [illegible]
[illegible] revelatum fuit aliquando futurum [illegible]
[illegible] on. [illegible]
[illegible]
ta Jacob, qui fratri [illegible] ulla [illegible]

[illegible] se [illegible] [illegible]. Nec [illegible] necessit[illegible] [illegible] [illegible], sicut Germanus [illegible], [illegible] non [illegible] proprie [illegible] [illegible] [illegible] sex [illegible] [illegible], et sexta [illegible], [illegible]cium, qui [illegible] [illegible] [illegible]maxant. [illegible]

P. IV.

Theologicæ fidei obiectu[m] evidenter credibile demonstratur. [illegible] ejusdem credibilitatis [illegible] exponuntur et illustrantur. Conveniens est [illegible] [illegible] fidei [illegible] et memoriæ, cui temporis [illegible] [illegible] [illegible] [illegible]. non inveniendum.

[illegible]

[illegible] facta sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] enim [illegible] [illegible] 22 [illegible] [illegible] communicatione [illegible] sunt [illegible] ab eo [illegible] [illegible] nisi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ut [illegible]
[illegible] veritatis [illegible]
est medio [illegible] voluntatis [illegible]
[illegible]
[illegible]
[illegible] fidem
[illegible] suam [illegible] ex [illegible]
[illegible] ejus. Considerenda igitur ex eo [illegible]
[illegible] veritatem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] splendor, et [illegible] quamlibet [illegible]
[illegible] voluntatis [illegible]
[illegible] non sunt [illegible]
[illegible] tamen non [illegible]
[illegible]
[illegible]
[illegible] intel[illegible]
[illegible] affectus [illegible]
[illegible]
[illegible]

[illegible]

nonnisi demonstrari cum tamen ut diximus [illegible] non [illegible] sicut fides nostra [illegible] ac

Nam juxta doctrinam [illegible] exhibita scientia subeunt [illegible]

» et sic non [illegible] simul [illegible] et [illegible]

» in [illegible] ratione [illegible]

» [illegible] ». [illegible] mysterium; sed tamen credi possunt [illegible] credentur [illegible] personas [illegible] quod est evidenter credibile [illegible] sibile et verum: igitur si fides [illegible] esset evidenter credibilis [illegible] evidenter [illegible] [illegible]

[illegible] ex medio [illegible] [illegible]

43 [illegible] ut vesical

[illegible] aut sensu

[illegible] ē digna, neq evelatur, sed

[illegible] placemus [illegible]

[illegible] Christiane fidei [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in [illegible] sue [illegible]

[illegible] Accedit deind [illegible]

[illegible] ex ma-

[illegible] miraculis [illegible]

[illegible] istius [illegible]

[illegible]

[illegible]

[illegible] vestigio [illegible]

[illegible] cuncta [illegible] hom-

[illegible] perverens

[illegible]

ex eo [illegible]

[illegible] Christiana [illegible]

[illegible]

[illegible] tamento 39.

rerumque merito [illegible] [illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] felix semper [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] numeros, tametsi [illegible] [illegible] humanae
rationi proponat, et voluntati [illegible] [illegible] [illegible]
[illegible] [illegible] duntaxat [illegible] [illegible]. Haec atque
alia complura credibilitatis argumenta [illegible] [illegible]
a [illegible] [illegible] [illegible] prudenter esse credendo [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] religione tenere [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] certissime [illegible].
[illegible] [illegible] testimonia credibilia facta sunt nimis [illegible] [illegible]
39. [illegible] [illegible], [illegible] non alia nisi [illegible]
Verum inter haec quae breviter perstrinximus credibilitatis argumenta duo sunt,
quae fusiori calamo opere pretium ducimus illustranda. Quorum
primum hoc pacto exhibeo: Dubium nullum esse debet religionem illam
evidenter credibilem esse, quae veris miraculis confirmatur, cum
haec solius naturae creatae vires, et facultatem longe superent, neque
[illegible] [illegible] [illegible] fieri possint, qui certe falsam doctrinam,

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et religione sunt in eo sumpta. Itaque nos ordine nostro non affirmat. Hinc est ut ab impiis quarumvis religionum doctoribus nullum unquam miraculum editum est, sed vel prodigiosa dumtaxat opera naturae limites iuxta veritatem non excedentia, vel praestigiosa et falsa ad decipiendos homines constituta, ut ostendunt plerique August. lib. 10 de civit. Dei cap. 16. Tertullianus lib. 2. de praescr. cap. 30. Cyrillus cathesi. 6 et D. Thomas Angelicus lib. 1. contra gen. cap. 6. Atqui Christiana religio fuit veris miraculis confirmata, ergo haec est evidenter credibilis, adeoque ceteris religionibus praeferenda. Minorem vero probamus: ex eo namque suademus facile, quod sacri Evangelistae literis jam consignavere vera illa miracula, quae Christus Dominus ejusdem religionis fundator aeterni virtute edidit. Cui quidem Evangelistarum narrationi infideles ipsi non refragantur; nam Celsus apud Origenem lib. 2. contra hunc, Ethnicus Julianus apud S. Cyrillum lib. 6 contra hunc, Iudaei ... a Christo ... patrata fuisse miracula, ... affirmat Mahumetes in suo Alcorano. Ejus igitur veritatis inimici nostri sunt judices. Porro inter hujusmodi miracula multitudine innumera, ac ardtuitate stupenda, mediis accensendae sunt mortuorum suscitationes, caecorum illuminationes, mirabilesque caelestium corporum mutationes, ... etiam ... mirabilius est invenit, ...

cap. 6. maxime laudato, humanarum mentium [illegible] et
Spiritus divini spiritus dono [illegible], sapientia summa [illegible]
[illegible] veritate unio [illegible] equarentur. Cui nostram
tissimum illud accedit miraculum, ut [illegible]
[illegible] Christus ad [illegible] religionem tam
ardua ad credendum tamque difficilia ad servandum exhiberent,
nihilominus insignem victoriam reportaverint et innumerabi-
les homines in [illegible] religionis [illegible] [illegible]
tes divino plane munere perfecerunt. Quod si quis
fortassis eo pervicaciae devenerit, ut universum patra-
ta a [illegible] miracula in dubium vocet, nos ipsi [illegible]
Nation. con. [illegible] dicemus: Negando miracula ingens
miraculum ingeris: quid enim potest dici probabilius, quam
Romanorum imperium, totamque gentilitatem [illegible]
antea impugnaverant, [illegible] [illegible]
signis mirandisque [illegible] suscepisse, et in ea
retinenda tam constantes fuisse [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

25 [illegible] D. [illegible] ingrediens [illegible]. [illegible] cesant
[illegible] omnes [illegible] [illegible] [illegible] immutabilem
in [illegible] vehementer. [illegible] appropinquasset
[illegible], [illegible] est sanus et integris pedibus. [illegible]
incidisset [illegible] jussus est [illegible] [illegible]
[illegible] mortuus [illegible] statim obtemperavit. [illegible]
[illegible] umbra [illegible] fugaret morbos. [illegible] [illegible]
exhibebant [illegible], et [illegible] sudaria [illegible] medicinam.
[illegible] [illegible] [illegible] [illegible] [illegible], sed
etiam [illegible] pietate et [illegible] [illegible] [illegible], [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] miraculis
[illegible] [illegible] et [illegible] intervenientibus cunctis
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] post mortem [illegible] fit: [illegible] enim [illegible]
[illegible] 4. [illegible] [illegible] vita animae nostrae [illegible],
sicut [illegible] ex [illegible] memoravi, sic vita animae
post corpus in Sanctis [illegible] est ex virtute miraculorum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] miracula [illegible] [illegible] indicio sunt [illegible]
[illegible] [illegible] ex [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
v. 2. Scimus quia a Deo venisti, Magister: nemo enim 10.

potest haec signa facere, quae tu facis, nisi fuerit Deus cum eo. Atqui in Christiana religione, a [illegible] semper miracula facta sunt, et ad [illegible] [illegible] [illegible] venerantur, ergo miraculis ad [illegible] testificationem Christiana religio [illegible] est [illegible] [illegible] [illegible] in suo [illegible], [illegible] lib. 2. cap. 27. [illegible] [illegible] [illegible] [illegible] demonstratione [illegible] [illegible], nec non [illegible] [illegible] sigilla, quibus Deus religionem a se institutam confirmat. Et [illegible] est cur meruit Richardus Victorinus lib. 1. de Trinit. cap. 2 Domine, si error est, quod credimus, a te decepti sumus: ista enim in nobis tantis signis et prodigiis confirmata sunt, quae nonnisi a te fieri potuerunt.

10. [illegible] est [illegible] [illegible] quod evidentiore [illegible] [illegible] [illegible] [illegible] ex ipso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] me: impossibile prorsus est, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impiorum, atque infidelium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & [illegible]

[illegible] ~~[illegible]~~ [illegible] [illegible] tangentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] necessitate [illegible] [illegible] generibus separati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] formata [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] et [illegible] [illegible], ejus
[illegible] [illegible], [illegible] [illegible], [illegible] [illegible]
ces, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ingerentur [illegible] [illegible] [illegible] [illegible] [illegible]
habemus.

42. Nunc ut articulorum Fidei conuenientem [illegible] [illegible]
assequamur, paucis aduertere iuuat, articuli nomen ex sua
propria significatione aptam partium coniunctionem et coaptationem indicare. Quocirca Fidei articuli nihil aliud sunt quam
[illegible] obiecti Fidei partes inter sese copulatae, [illegible] [illegible]
licet, ut summam facilior esset via ad simplices erudiendos.
Statutum enim ea quae in diversis locis sacrae Scripturae
sparsa sunt in unum colligi breuiter, ut fides magis in promptu
haberetur, ut inquit [illegible] in 3 sent. dist. 25 q. 1 a. 1
quaestiuncula 3 ad 1. Praeterea, ut unanimiter in [illegible] [illegible]
[illegible] [illegible], ac demum in vera [illegible] Ecclesia [illegible]
sentirent omnes, et [illegible] [illegible] [illegible] schismaticis [illegible]
[illegible] [illegible]. Denique, ut facile [illegible] [illegible] habere-
mus professionis regula adversus [illegible] homines
qui veram fidem et religionem de medio tollere ac [illegible]
vare conantur, ut [illegible] [illegible] [illegible] [illegible]
cap. 2. [illegible] [illegible] conuenienter [illegible] [illegible] [illegible]

2.

[illegible] facile [illegible] Ecclesie [illegible]

[illegible] regna [illegible]

[illegible] ordinavit. Accedit ratio illa quam 2.2. q.1. a.6. in

» [illegible] sed contra exhibet. [illegible]

» ut ait Isidorus est perceptio divine veritatis tendens in

» ipsam; sed perceptio divine veritatis competit nobis

» secundum distinctionem quamdam; que enim in Deo unum

» sunt in nostro intellectu multiplicantur. ergo credibi-

» lia debent per articulos distingui » [illegible]

enim vero cum non omnia credibilia [illegible]

numerari comode queant, ideo S. Doctor ibidem in

R.e ad primum ea [illegible] per articulos distin-

guenda [illegible] complectitur. Ut itaque aliqua

credibilia per articulos distinguantur, [illegible]

[illegible]

spectant, neque iccirco [illegible] ordinant [illegible]

terea necesse est, ut [illegible]

difficultatem [illegible] siquidem, neque [illegible] dumtaxat ad fi-

dem [illegible] sed speciali [illegible]

ad credendum [illegible] articulos non constituent

[illegible] fidei articulum [illegible] hisce

veteris fuisse descriptum. Est [illegible] [illegible] [illegible]
ad [illegible] pertinens et specialem habens [illegible] [illegible] dif-
ficultatem. [illegible] [illegible] [illegible] [illegible] in [illegible], [illegible]
rum, [illegible]. [illegible] [illegible], [illegible] vulgo Athana-
sius [illegible] [illegible]; de cujus [illegible] [illegible]-
rem [illegible] [illegible] [illegible] minime [illegible] censeo.
Quod [illegible] [illegible] [illegible] synodum spectat, [illegible]
est apud omnes, [illegible] [illegible] fuisse compositum,
[illegible] [illegible], ut ad [illegible] [illegible] [illegible]
sententiam in fidei formatione [illegible] [illegible]
[illegible] [illegible] [illegible] Episcopus de [illegible] [illegible]
c. 22, normam sibi [illegible] [illegible] praedicationis in commune con-
stituerent ne aliter ad invicem [illegible] [illegible] [illegible],
ut [illegible] [illegible] [illegible] qui ad fidem [illegible] [illegible]-
[illegible] [illegible] in uno [illegible], et [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible]
componunt, atque [illegible] [illegible] tenendam esse [illegible]
[illegible] in eamdem rem consentiunt Patres [illegible],
[illegible] [illegible] [illegible] continua [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible], synodi, sive [illegible]
[illegible] [illegible] [illegible] vero singuli [illegible].

[illegible] nullius [illegible] : novare [illegible]
pariter [illegible] est. [illegible]
[illegible] in 3. dist. 15. q. 1 a. 1.

42 [illegible] est [illegible], [illegible] in Synodo Constan-
tinopolitana I. et Oecumenica II. [illegible]
[illegible] et [illegible] Auctorem [illegible]
na est [illegible] contra [illegible]. [illegible]
[illegible] humani generis hostis, qui in agro
Domini zizania seminare numquam desinit, [illegible]
[illegible] magnam Catholicae Ecclesiae perniciem su-
scitavit. Sicut [illegible] Christiani orbis in [illegible]
[illegible], Dei Filium esse [illegible]
[illegible] naturae [illegible]
contra [illegible]
[illegible]
[illegible] Romanus Pontifex, et [illegible]
[illegible] generale Nicaeae in [illegible] Provincia
indixere Concilium anno [illegible]
centesimo [illegible] Silvestro [illegible]
anno decimo, Constantini Imperatoris [illegible]
[illegible] Romanus;

Sylvester quidem [illegible]

[illegible] sua [illegible] subscripto et

opera In hac [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

symbolum ab Osio Cordubensi [illegible] sedis [illegible]

conscriptum fuit, atque ab ipsis Catholicis confirmatum [illegible]

[illegible] illo Osio [illegible] Arianos ad Imperatorem Constantium

conclamantes induxerat Athanasius in [illegible] ad [illegible]

[illegible] [illegible] [illegible] quis est [illegible] et [illegible]

[illegible] [illegible] [illegible] formulam [illegible] in [illegible] synodo con

[illegible] et Arianos [illegible] [illegible] hereticis [illegible]

[illegible] [illegible] Arianis [illegible] [illegible] [illegible] [illegible]

formula [illegible] et [illegible] [illegible] [illegible] [illegible]

[illegible] Deum de Deo, lumen de lumine, [illegible]

de Deo vero [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] in [illegible] synodo [illegible]

[illegible] Spiritus Sancti [illegible] [illegible] [illegible] [illegible]

[illegible] S. Basilius ep. 78. [illegible] [illegible]

[illegible] quaestio, si [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

lectus, [illegible] [illegible] in Concilio Constantinop[olitano]

rano anno aerae Christianae 381, et Damasi Ponti-
ficis 15, quod quidem a Sancto Gregorio Nazianzeno lit-
ris consignatum fuerat, examini vero in eo concilio sub-
jectum et communi congregatorum deliberatione receptum. Por-
ro decretum synodicum illud idem est, quod inter missarum solemnia
cantari solet, quodque reapse non discrepat a Niceno
nisi quod majore cum [illegible] explicati ac [illegible] pro-
sertim adversus illos omnium factum est, qui Spiritum
Sanctum servum ac Creaturam contra [illegible] divi-
narum scripturarum oracula dicere non verebantur. Hinc ad
illa Niceni symboli verba. Et in Spiritum sanctum additum fuit
Dominum, et vivificantem, ex Patre procedentem, cum Patre
et Filio adorandum et conglorificandum, qui locutus est
per Prophetas. Illud vero bene teneas circa Spi-
ritus Sancti processionem a [illegible] [illegible] erat
propterea nihil ex se re Latini [illegible] putave-
runt, sed postea tamen additum est particula illa Filioque,
non quidem a Damaso in Romana Synodo, ut contendunt
plurimi, neque ab [illegible] in Synodo Oecume-
nica 7, Nicaena 2. et Toletana I. temporibus [illegible]
[illegible] [illegible] tenebat, anno aerae Christianae 83[illegible]

nobis probabilior est Dogmaticorum opinio, quorum fundamentum excendere institutionum non est.

53 Postremam, eamque celebrem fidei formulam suo Athanasii nomine vulgatam recensuimus, circa quam animadversione dignum est, quod Doctor noster Angelicus adnotavit 2.2. q. 1. a. 10. ad 3. inquiens: „Dicendum quod Athanasius non composuit manifestationem fidei per modum symboli, sed magis per modum cujusdam doctrinae, ut ex ipso loquendi modo apparet. sed quia integram fidei veritatem ejus doctrina breviter continebat, auctoritate summi Pontificis est recepta, ut quasi fidei regula habeatur„. Haec Sanctus Doctor. Verum illam fidei formulam genuinum Athanasii foetum non esse variis conjecturis fulti contendunt nonnulli Critices professores. Contrarium tamen, spectata Ecclesiae Patrum, summorumque Pontificum auctoritate, magis probabilius censeo. Et ut cetera quae in rem hanc afferunt plurimi, missa faciam, testimonium exhibeo Sancti Gregorii Nazianzeni, qui oratione in laudibus Athanasii, inter alia tanto viro digna, in medium affert eum imperatori donum vere regium et magnificum obtulisse scriptam nimirum fidei confessionem, seu quam scriptam [illegible] confessio-

nem intelligendum esse ejusdem Athanasii symbolum, admonent eruditissimi viri Jacobus Billius operum Gregorii è Græco in latinum translator, & Genebrardus facultatis Parisiensis theologus in Præfatione ad suum cujusque Athanasiani symboli commentarium. Huc accedunt nonnulla Augustini testimonia, quæ ad rem nostram apprime faciunt, ut dum tractatu in Psal. 120. expendens illud, neque diem sol non uret te, hæc habet. de hoc sole Pater Athanasius Alexandrinus Episcopus ita pulcre locutus est. filius, inquit, Dei à Patre solo est non factus, nec creatus, sed genitus, quæ ipsissima sunt laudati symboli verba; et iterum dum lib. 5. de Trinitate cap. 8. eadem repetens ait: Omnipotens Pater, Omnipotens filius, Omnipotens Spiritus sanctus, non tamen tres Omnipotentes, sed unus Omnipotens, quæ pariter verba in eodem symbolo continentur; quemadmodum et illa, quibus usus est serm: 295. dum ait: rogo vos, et admoneo charissimi fratres, ut quicumque vult salvus esse, fidem rectam et catholicam teneat, ut credat: Patrem, filium, et Spiritum sanctum. Pater Deus, filius Deus, spiritus Deus, non tamen tres Dii, sed unus est Deus, qualis Pater talis filius, talis Spiritus sanctus ...... filius æqua-

lis Patri secundum Divinitate, minor Patre secundum humanitate, spiritus vero ab utroque procedens. Sic Augustinus, quem secutus est S. Thomas eadem symboli verba sub Athanasii nomine referens, ut I. P. Q. 10. A. 2. in argu-
» mento sed contra, dum inquit: ». Sed contra est,
» quod dicit Athanasius, Aeternus Pater, aeternus Filius, aeter-
» nus spiritus sanctus.» Et eadem I. P. Q. 42. A. I. »sed
» contra est, inquit, quod Athanasius dicit, quod tres Personae
» coaeternae sibi sunt, et coaequales.» Sed in S. Thomae mente expendenda non immorabor, cum jam hac de re quam omnes sat superque compertum sit. Accedunt postremo Summorum Pontificum testimonia, sed Gregorii IX, praesertim qui per suos legatos ad Graecos pro eorumdem cum sanctae unitatis unione missos, idem symbolum sub Athanasii nomine praeceperat exponendum; necnon Eugenii IV. in Decreto de Armenorum unione dicentis sexto compendiosam fidei regulam, ab Beatissimo Athanasium editam ipsis praeterimus, videlicet, Quicumque vult salvus esse; quam quidem fidei regulam tunc antea in sua Ecclesia commendaverat Hincmarus celeberrimus Ecclesiae Remensis Archiepiscopus, ministris praecipiens, ut discerent explicationem

symboli Apostolorum, orationis Dominicæ necnon Sal. Ang. Mariæ. Alia quamplura in rem hanc afferri solent testimo:
44. nia, sed hæc nobis attigisse sufficiat.
[illegible] autem, quæ hactenus disseruimus [illegible] [illegible] [illegible] [illegible] argumento, quod adversus hæc, quæ [illegible] [illegible]. [illegible] [illegible] hinc consecrationem [illegible] incrementum [illegible] temporis [illegible] Christianæ Fidei [illegible] accessisse. [illegible] [illegible] [illegible]issimum, et exploratum habemus, quod S. Thomas, et [illegible] [illegible] [illegible] sacrum [illegible] [illegible] mat, nimirum Fidei [illegible]. [illegible] [illegible] [illegible] quod est [illegible] [illegible]stantiam [illegible] non potuisse sed [illegible] quod est ad explicationem [illegible] P. 3. [illegible] [illegible] [illegible]. Quæ cum [illegible] [illegible] [illegible] [illegible] et Pa:
trum [illegible] [illegible] [illegible] hujus sententiæ fundamentum [illegible], recensere [illegible] [illegible] [illegible] [illegible], scilicet [illegible] esse [illegible] communi omnium consensu [illegible] [illegible] Fidei [illegible] fuisse [illegible] [illegible] [illegible], [illegible] [illegible] revelatos, [illegible] [illegible] ad [illegible] [illegible] [illegible], [illegible], [illegible] nobis [illegible] commendatos. [illegible] [illegible] [illegible] Œcumenicis [illegible], [illegible] symbola [illegible], [illegible] [illegible] super fundamentum Apostolorum, et Prophetarum, ipso summo angulari lapide Christo

Jesu licet id tantummodo statuit, quod certissime a Di-
vino Spiritu Prophetis et Apostolis revelatum jam fuis-
se sibi constabat communi sacrarum Scripturarum [illegible]
nis scriptis, et traditione consultis. Hinc post Aposto-
lorum symbolum alia sunt per Ecclesiam edita symbola
non ut nova Christianae fidei fides exhiberentur, sed ut
clarius ac distinctius [illegible] antiqua, & [illegible]
quam ab heterodoxis hominibus [illegible]
rat oppugnatam. Rem hanc illustrat Suarez 2. 2
» q. 1. A. [illegible] 2. [illegible] » [illegible] est in omnibus symbolis
» eadem fidei doctrina veritas: sed ubi [illegible] populum
» diligentius instrui de fidei veritate, ubi [illegible] insurrexe-
» runt [illegible] per hereticos corrumpebatur et [illegible]
» [illegible] necesse fuit edere plura symbola, nec in
» nullo alio differentia, nisi quod in uno plenius explicantur
» quae in alio continentur implicite, [illegible] exigebat
» hereticorum instantia. » Haec ille.

FINIS. P. IV.

P. V.

Quod Theologicam a Deo latae luminis descendere, firmissime adversus impium Pelagianorum dogma tenendum est. Eiusdem divisio in formatam, et informem exponitur; atque vero eandem esse habitum declaratur. Tenentia, quae ad fidei necessitatem, susceptum, et meritum pertinent, veriter illustrantur.

45. Immanissimum erupit olim Pelagianorum dogma, quo adversus apertissima sacrarum scripturarum oracula effecerant theologicam hanc virtutem ad Xsti servatoris gratiam non alio pacto referri, nisi quia vel nemo crederet unquam fidem praeberet assensum nisi audissent praedicatam veritatem, vel quia licet fidei initium a nobis esset, suum tamen remedium suo Deus sibi vendicaret auctorem. Ita scilicet, ut Xsti Evangelio assentiri ex nostris meritis haberemus. Verum autoritissimum voce comentum

vetelli: [illegible] 2.2. q. 6. a. 1. asserens fidem Dei O. [illegible] auctoris supernaturalis insigne donum esse, tum gratiæ [illegible] cognitione eorum, quæ a nobis fide tenenda sunt cum etiam assensu, quem mysteriis revelatis omnimoda mentis subjectione præstamus. Et quidem pt. [illegible] spectat [illegible] nullum esse potest quin Deus altissima cordis sui arcana immediate Sanctis Prophetis et Apostolis revelaverit, cæteris vero mediate, nimirum per os [illegible] a sæculo sunt Prophetarum ejus [illegible] fuerit. Hoc autem maximum ipsius Dei beneficium est, et summa dignatio, qua destitutus homo credendorum notitia eidem prorsus immersus filiis reddereur. Cum enim infirmissimus humani ingenii captum esse [illegible], nusquam dubio procul idem ingenium ad [illegible] vel [illegible] cognoscenda attingeret. Id quod concertissimis verbis docet Apost. R. 10. v. 14 inquiens: quomodo credent ei quem non audierunt? quomodo autem audient sine prædicante? quomodo autem prædicabunt, nisi ~~prædicatorum~~ mittantur? Deinde subdit v. 17. Ergo fides ex auditu, auditus autem per verbum Xsti [illegible]

[illegible] maximum [illegible] donum esse [illegible]

[illegible] illas in [illegible]

[illegible]are [illegible] [illegible]em nobis à Deo esse, [illegible] [illegible] [illegible]
[illegible] nostris [illegible] atque verò ut credere velimus
veritatem ipsam inficienti. Quo [illegible] (ut ait vir clarissi
mus Franciscus [illegible] in commento suo [illegible] articulo 1. q. 6.
2.2.) [illegible] actus fidei sit supernaturalis non tantè [illegible]
[illegible] sed etiam quoad substantiam. ita ut [illegible] supernaturale
Dei donum [illegible] tam [illegible] [illegible] [illegible]
[illegible] ii. Beatus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] auctoritatem assentimur, [illegible]
[illegible] [illegible]em [illegible] actus [illegible] [illegible] eiusmodi [illegible] facimus
[illegible]. Et [illegible] quidem verissimè dictum nullo negotio ve-
[illegible], si nonnulla [illegible] scripturarum oracula ex
[illegible]. Et primo quidem ea [illegible] [illegible] [illegible]
[illegible] quodcumque ad salutem pertinens [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et 1. Corinth.
4. 7. Quis te discernit? quid autem habes, [illegible] non acce-
[illegible] [illegible] et [illegible] 2. Corinth. 3. 5. non [illegible]
[illegible] [illegible] [illegible] aliquid à nobis, [illegible] ex nobis. Et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

tum credere tum prius initium inter Dei munera manifeste re-
censent. Nam Joan. 6. 29. [illegible] habetur: hoc est opus Dei, ut
credatis in eum quem misit ille; et ad Philip. 1. 29. vo-
bis donatum est pro Xsto non solum ut in eum credatis &c.
Ubi animadversione dignum est Apostolum non dixisse
ut credatis et patiamini [illegible] sed et credatis. [illegible] ge-
neratim ad Eph. 2. 8. gratia, inquit ille, salvati estis per
fidem, et hoc non ex vobis, Dei enim donum est. [illegible] Con-
cilium Arausicanum Canon 5. definit, sicut augmentum, ita et
initium fidei, ipsumque credulitatis affectum [illegible]
[illegible] per gratiae donum in nobis fieri.
Et Synodus Tridentina anathema fert in eum qui dixerit
hominem praeveniente Spiritus Sancti inspiratione [illegible]
[illegible] credere posse, sicut oportet [illegible]
Ses. 6. Canon 3. sine praeveniente Spiritus [illegible]
ratione atque ejus adjutorio hominem [illegible]
diligere aut poenitere posse sicut [illegible]
[illegible] anathema sit. Alia plura [illegible]
haberem [illegible] tamen [illegible] arbitror satis dicta ad osten-
dendum fidem singulare esse munus, atque semper [illegible]
[illegible] tum ex parte intellectus essen[illegible]

nentis, vel ex parte voluntatis, que erga summum bonum pie
affecta intellectum ipsum sui imperio movet: et firmissimum nu
veritatis [illegible] assensum. Unde [illegible] maxime huc
facimus Concilium Arausicanum [illegible] canon [illegible]
[illegible] in nobis esse, per inspirationem Spiritus Sancti
statim [illegible] voluntatem nostram [illegible] [illegible]
te ad fidem ad impietate ad pietatem [illegible]
[illegible] est [illegible] laudato in [illegible]
est [illegible] Dei donum, sic quatenus ad intellectum [illegible]
quatenus a voluntate pendet. Ex parte autem intellectus
quae propter externum ministerium annunciantis fidei
[illegible] particularem instructionem opus est, quam intellectui
illustrante, [illegible] eo modo [illegible]
[illegible] vedi [illegible] Ex parte autem voluntatis [illegible]
est, ut illa obedienter, et humiliter se submittat [illegible]
[illegible] [illegible] movens [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible], et infoem veriter excand
[illegible] [illegible] item fides, quoties subiectum [illegible]
[illegible] caritate donatur, contra vero informis, vel [illegible]
[illegible] [illegible]

bestitutū. [illegible] [illegible] [illegible] i no ex [illegible] [illegible] cetera est. [illegible] enim [illegible] [illegible] [illegible] [illegible] veritatem substantia verum, idest [illegible] [illegible] [illegible] [illegible] et [illegible]mentū ordinem [illegible] [illegible] ad verū, [illegible] [illegible] [illegible] intellectus [illegible] est, verum etiā ad bonū [illegible] [illegible] voluntas sua propendet, adeóque [illegible] voluntatis [illegible] [illegible], et jam [illegible]; planè consequitur ut tamdiu sua fidei perfectio desit, quamdiu gratia et caritate [illegible], tunc verò omnimoda perfectione donetur, cum subiectum gratia habituali et caritate tamquam veste [illegible] [illegible] indutum, atque [illegible] [illegible] [illegible] circumamictum. [illegible]

[illegible]

[illegible] ne onere nimio esset [illegible]
[illegible] fortia et [illegible] sunt [illegible].
[illegible]
[illegible] Ecclesia [illegible]
[illegible] Ecclesia [illegible] viuacis [illegible]
[illegible] fidem [illegible]
[illegible]
[illegible]
[illegible]
[illegible] 6. Conc. 29 [illegible]
[illegible] gratiam simul et fidem [illegible]
[illegible] fidem [illegible]
[illegible] veras [illegible]
[illegible] sit. [illegible]
[illegible] Ecclesia aduersus [illegible]
[illegible] tota scriptura, tota traditio [illegible]
[illegible] fundamento [illegible] 2. 2.
[illegible] fortam [illegible]
[illegible] de [illegible]
[illegible]
[illegible] fortia [illegible]

quatenus hęc ad caritatis finem directa est, nam certe
ipsum illum adeo tota [illegible] distinctio ex eo
rationem ducit, [illegible]
[illegible] non est scilicet [illegible]
[illegible] secundum substantiam
necessitatem [illegible] se ad habitum reducit [illegible]
[illegible] est, [illegible] se ad [illegible] non inest, neque intel-
lectualis perfectio est, [illegible] supra ex [illegible]
[illegible] fides [illegible], & ipsi sunt [illegible]
habitus, [illegible]
non [illegible]
est [illegible]
[illegible] secundum [illegible]
pertinet. cum autem [illegible]
[illegible] pertinet, [illegible]
[illegible] voluntate [illegible]
ad [illegible] ita [illegible] habitus [illegible]
[illegible] autem [illegible]
rum id quod pertinet ad voluntatem, idest secundum caritatem
non autem secundum illud quod pertinet ad intellectum [illegible]
[illegible]

H[illegible] a[illegible] [illegible], in [illegible] [illegible] eã
[illegible] [illegible]erunt, [illegible] ratione [illegible] prudentia[illegible]
[illegible]; [illegible] causa peccator [illegible] [illegible]
[illegible] sicut anteà, quemadmodũ [illegible]
[illegible], agnoscere [illegible] clementissimũ [illegible]
tamen [illegible] quem omnino [illegible] eadem [illegible]
[illegible] [illegible] in eodem [illegible]
[illegible] justi[illegible] receperant [illegible]
[illegible] [illegible] ex illis [illegible] contemnitur.
Hinc, et fidei [illegible] necessitate majore [illegible] sub
oculos [illegible]. [illegible] animadversione [illegible],
videlicet vulgate ẽẽ nostri temporis hæreticis
[illegible] salutem indigere homines fide, qua [illegible]
justitia donatos crederent, vel prædestinatos: eo quod
impio [illegible] consilio, ut se certa cujusq[illegible] [illegible]
[illegible] statuto dogmate, [illegible] indulgeat, [illegible]
[illegible] [illegible] [illegible]. [illegible]
[illegible] Ecclesia in Tridentina synodo [illegible]
[illegible] sess. 6. can. 12. 13. 14. 15. 16. quibus in id
[illegible] incumbit, ut [illegible] doceat non esse [illegible]
tenere justificationis aut prædestinationis gratiã [illegible]

accedat. Audiamus eandem Synodum can: 14 laudatis
Si quis dixerit hominem a peccatis
absolvi ac justificari ex eo, quod se absolvi ac justificari
certo credat, aut neminem vere esse justificatum nisi qui
credat se esse justificatum, et hac sola fide absolutio-
nem et justificationem perfici, anathema sit. et can. 15.
Si quis dixerit hominem renatum et justificatum teneri ex
fide ad credendum se certo esse in numero praedestinatorum,
anathema sit. Profecto si S. Job vir simplex, rectus
ac timens Deum hoc penitus ignoravit, cum dicat cap: 9
v. 21. Etiamsi simplex fuero, hoc ipsum ignorabit ani-
ma mea, et taedebit me vitae meae, quis amabo, quis
sibi cognitionem poterit vindicare? Occultas in ani-
mabus nostris latere maculas collacrymatus est Regius
Psaltes Ps. 18. 13. inquiens Delicta quis intelligit, ab
occultis meis munda me, Proverbus cap: 20. 9. [illegible]
[illegible] prov. novum gratum quis potest dicere. mundum
est cor meum, purus sum a peccato? Hinc quidem
extra dubitationis aleam positum est, videlicet justis quas-
dam e hominibus moralem de sui justificatione certitudi-
nem convenire variis conjecturis innixam, cum in suo

vina contulerit bonitate, sibi non eam credere videantur. Et haec causa est, cur dixerit Apostolus R. 8. 16. ipse spiritus testimonium reddit spiritui nostro, quod sumus filii Dei. Verum haec fidei certitudo non est, sed fiduciae, qua in divina pietate, ac misericordia confisi, donatam nobis peccatorum veniam confidimus, et speramus. Quare dum [illegible] necessitatem ostendere [illegible] sumus non de fiducia illa, sed de fide tantum, cui Ecclesiae suae revelavit Deus sermonem instituere in votis et animo fuit; pro quo.

50. Secundo loco animadversione pariter dignum est duplicem esse necessitatem, unam quidem, quam medii vocant, alteram vero praecepti. Medii necessitas dici solet, quae vel ex ipsa rei natura originem ducit, cum videlicet medium id sibi vendicat proprium, ut ad finem perducat, cujusmodi est intimus animi dolor in peccatore ad singularem justificationis gratiam consequendam; vel ex peculiari Dei I. N. institutione, ut Baptisma ad delendum peccatum originis medium dicitur necessarium, quod illud servator noster Xstus in novo foedere constituerit. Necessitas vero praecepti ex superioris mandato ortum habet, quod

quidem ut plurimum ad finis consecutionem servari debet, seu interdum etiam eo non servato quis finem obtinet. Hinc inferas velim, quod tota Theologorum cohors affirmat videlicet praecepti necessitatem circa humanos dumtaxat actus versari, qui solum praecepti capaces sunt; at vero necessitas medii et circa eosdem actus, et circa res quandoque se habet. Accedit necessitatem praecepti solos adultos ratione donatos adstringere; medii vero necessitas etiam parvulos, et rationis usu destitutos, ut in sacro baptismate res se habet. Postremo absque eo quod necessarium est necessitate medii, nusquam finem consequi valet homo, bene vero absque eo quod necessarium diximus necessitate praecepti. His praelibatis, quae lucem praestabunt assertionibus, quas statim in medium afferam, quaeve rem Theologiae candidatis eque servitiem ac gratissimam exhibent

51. Primo loco assero quocumque tempore ad salutem necessarium fuisse, et quidem necessitate medii quidpiam eorum credere, et profiteri, quae naturalis rationis captum excedunt. Id omnium catholicorum omnium sententia manifeste demonstrat illud Apostoli testimonium Heb. 11. 6. sine fide impossibile est placere Deo. Quod quidem apertius ac hac illa veritatis oraculo

veritatem manifestum habet ultimo v. 10. Qui non crediderit condemnabitur. et Joan. 3. v. 18. qui non credit jam judicatus est, videlicet condemnatus, quia non credit in nomine Unigeniti Filii Dei. Praeterea compertum est neminem sine justitia ad vitam ingredi posse, ad quam necessaria est fides, quia juxta sacrosanctum Tridentinum concilium, et Patres totius justificationis initium est fides, inquit Sanctum Tridentinum sess. 6. cap. 8. est humanae salutis initium fundamentum et radix omnis justificationis sine qua impossibile est placere Deo et ad filiorum ejus consortium pervenire [illegible] hanc [illegible] 30 [illegible] 15. Fides est humanae salutis initium sine hac nemo ad filiorum Dei consortium [illegible] pervenire quia sine ipsa neque in hoc saeculo quisquam justificationis consequitur gratiam neque in futuro vitam possidebit aeternam [illegible] Ponimus P1. [illegible] conditionem illam jure meritoque [illegible] quae ordine 23. est, quam [illegible] Verum pro viribus propugnavit. Fides late dicitur testimonio creaturarum similive motivo ad justificationem [illegible]. Postremo [illegible] credendorum [illegible] 2.2 q. 2 a. 3 [illegible] quamvis P1. hujus dissertationis [illegible] in praesentia dicam, nomine scilet [illegible]

ma Dei B. [illegible] [illegible] ad su[illegible] [illegible]adem beatitatem recte dirección quam adiuvante divina gratia suis est [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] possit esse [illegible] [illegible] [illegible] [illegible], nisi finem ipsum agnoscat, [illegible] [illegible] necessari omnino esse, semperque fuisse, ut suum finem seu beatitatem fide teneret homo, quae in hoc viatoris statu [illegible] [illegible] innotescit. Haec vera sunt, sed cum fidei actus circa [illegible] [illegible] quidam obiecta versetur, difficultas est [illegible] [illegible] scholis plurimum [illegible] [illegible], quinam sint dogmata [illegible] [illegible] fidei articuli, quos teneri homo necessitate medii explicite credere. Quod nos facile expediemus, si illud statim pro oculis habeamus, videlicet certissimum esse non omnes fidei articulos credi oportere explicite ab omnibus eadem medii necessitate. Cujus rei [illegible] rationem reddit Angelicus, Quaestione proxime laudata art. 6 in corpore: inquiens: " Re-
" velatio Divina ordine quodam ad inferiores pervenit per su-
" periores, sicut ad homines per Angelos, et ad inferiores Angelos
" per superiores, ut patet per Dionysium in coelesti Hierar-
" chia cap. 4. Et ideo pari ratione explicatio fidei oportet,
quod perveniat ad inferiores homines per majores. et ideo
" sicut superiores Angeli, qui inferiores illuminant, habent

" [illegible] maiorem notitia [illegible] rer. Divinis, quod maiores, ut ait
" Dionisius [illegible] ecclesiast. hierarchie, ita etiam superiores ho=
" mines, ad quos pertinet alios erudire, tenentur habere ma-
" iorem notitiam de credendis, et magis explicite credere. "
Hactenus ille. Nunc progrediamur, et utilissime quaestioni
52 [illegible] [illegible] insistamus.

Secundo loco assero [illegible] tempore necessariam [illegible]
et quidem necessitate medii fidem explicitam Dei auctoris
gratiae et quidam supernaturalis premii remuneratoris.
Utramque assertionis partem [illegible] evidentissimus docet
Ap. Hebr. 11. 6. inquiens: credere oportet accedentem ad Deum
quia est, et inquirentibus se remunerator sit. Quin
[illegible] nonnullorum Casuistarum opinio refelli potest, quam
[illegible] Innocent. [illegible] [illegible] et [illegible]
[illegible] inter damnatas 22. quae talis est. nonnisi
fides unius Dei necessaria videtur necessitate medii ad sa-
lutem non autem explicita remuneratoris. Accedit aut
[illegible] gaudendam, nemini usquam salutem
[illegible] nisi Deum supernaturali [illegible]
[illegible] spem in ipsum erexerit [illegible]
[illegible] explicita ipsius Dei gratiae auctoris et remun[illegible]

n̄ fide præstari n̄ posse nemo est qui non videat. Quod
rationi ... haec ... [illegible]
S3. quæ id certe ... in præsentia contendo
Tertio loco assero fidem Xsti Servatoris explicitam necessariò
se in omni lege ad salutem hominibus necessariam. Assertio-
nem hanc et Doctor noster Angelicus, et communis fere
Theologorum consensus. Eamdem habet S. Augustinus lib
19. contra Faustum. cap. 14. immò et Apostolus ipsam
confirmasse videtur ad Gal. 3. 22. cum ait. Conclu-
sit scriptura omnia sub peccato ut promissio ex fide
Jesu Christi daretur credentibus. Prius autem quam ve-
niret fides, (scilicet evangelica) sub lege custodiebamur
conclusi in eam fidem quæ revelanda erat. Satis
igitur erat in ... Servatoris fides ad illius re-
... salutem populi ... in eam conclusi
fidem, quæ in felicissimo eiusdem adventu erat ma-
nifestius explicanda. Multò autem minus explicita Xsti
fides in nat. lege ad salutem ... Res ita
se habet. Verum illud ... habeo fidem vi-
delicet Xsti Redemptoris saltem implicitam semper a
primi parentis lapsum fuisse hominibus necessariam: ...

[illegible] (ait [illegible] eruditissimus, [illegible] noster Velecnis de Sacramentis P. 2.) circa fidei periculum negare non licet, cum auctores imprimis gravissimi id confirment, quorum testimonia infirmare nulla ratione possumus. Ita sane Ecclesiae Doctores perpetuo asseruisse nullus dubitat, sed imprimis Hieronimum in 3. cap. Ep. ad Gal., August. lib. 1. contr. duas Ep. Pelagianorum cap. 21. et Gregor. Homil. 16. in Ezech. quorum testimonia referre longum esset; quocirca sacrarum literarum, quae in rem hanc faciunt verba ob oculos subjicere satius erit. Primum igitur exhibeo testimonium ipsius Apostoli, qui habetur 2 ad Corinth. cap. 4 13 habentes eundem spiritum fidei sicut scriptum est: credidi propter quod locutus sum et nos credimus propter quod et loquimur. Item verba exponens Augustinus Ep. 89. in illis clarissime [illegible] [illegible] [illegible] [illegible] non haberet eundem spiritum fidei nisi [illegible] etiam antiquos justos habuisse. [illegible] [illegible] fidei non est Incarnationis Xsti [illegible] [illegible]. [illegible] enim antiquos justos quicumque esse [illegible]

[illegible]

[illegible] per eamdem fidem liberatos, per quam liberamur et nos, fidem scilicet Incarnationis Christi, quæ illis prenunciabatur, sicut nobis facta annunciatur; secundum verò testimonium habetur 1. ad Corinth. 10. 1. et sequentibus: Patres nostri omnes sub nube fuerunt, et omnes mare transierunt.... et omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum biberunt. bibebant autem de spiritali consequente eos petra. petra autem erat Christus. Postremum denique gravissimum [illegible] ejusdem [illegible] ad Rom. 3. 23 et seq. quo clare et explicantur simul et confirmantur omnes peccaverunt et egent gloria Dei, justificati gratis per gratiam ipsius per Redemptionem, quæ est in Christo Jesu quem proposuit Deus propitiationem per fidem in sanguine ipsius ad ostensionem justitiæ suæ, propter remissionem præcedentium delictorum, [illegible] ut ipse justus et justificans eum, qui est ex fide Jesu Christi. unus est enim Deus, qui justificat circumcisionem ex fide et præputium per fidem [illegible] [illegible] [illegible] [illegible] Passione Domini [illegible] neque Patriarchis neque Prophetis [illegible] unquam [illegible] Sanctorum nisi in Redemptione [illegible]

m.ni nostri Jesu Christi salus et justificatio non
... etiam ... est ... enim ...
vit, ... Deum sibi ... peccato propri
um videre ... nisi ... Divina gratia felic
iorem veniam posse consequi credidisset, ...
terra nullus ... justitiam et salutem quaerere, ni
si ... fit inde necessario semper
fuisse Deum vidi justificatorem et servatorem
quo videlicet providente salutis remedia erant hu
mano generi comparanda ... fide ...
lex gratiae promulgaretur, implicite credebatur in
..., per quem erat benignissimus Deus ...
... justificaturus et misericordi
ter servaturus ...

4 ... esse ... Christi ... sufficientem
... necessariam ... adultis omnibus,
... ut nullus ... justificatus salu
tem consequi possit. Assertionem hanc adeo certam
... non modo
... dixerit ...
... nisi ...

[illegible] vitabili notam develinquere. Eam
[illegible] statim servatorem [illegible]
Quum igitur sese [illegible] servatoris senten
tia [illegible] ultimo [illegible] predicate Evangelium omni
creaturae. Qui crediderit et baptizatus fuerit salvus
erit qui vero non crediderit condemnabitur. Quam
sa expendens B. [illegible] 77 apposite [illegible]
et perpendit non ēē dictum, qui non baptizatus fu
erit condemnabitur. Sed qui non crediderit, ut majo
rem fidei necessitas in Evangelium, quam Baptis
mati, [illegible] igitur (ejus verba sunt)
et [illegible] non repetivit: qui vero baptizatus non
fuerit: sed tantum qui non crediderit [illegible]
tur, innuens [illegible] fidem [illegible]
salutem et sine ipsa sufficere [illegible]
Bene [illegible] autem cum fieri possit ut sine baptis
mate quis salvetur, [illegible] nimirum ejusdem
[illegible] facultas; at vero tanta
[illegible] necessitas est, ut quorumque
eventu qui non crediderit condemnetur. Jam [illegible]
[illegible] servator [illegible]

[illegible] nomen [illegible] [illegible] 18. [illegible]
[illegible] in [illegible] judicatur [illegible] [illegible]
[illegible] jam judicatus est, quia non [illegible]
[illegible] unigeniti Filii Dei. Et v. 36. qui credit
[illegible] autem [illegible]
[illegible] vitam [illegible]
[illegible] Christi [illegible] intime
[illegible] posse se
[illegible]
[illegible] omnes [illegible]
[illegible] in [illegible]
[illegible] Quo factum fuit ut cum sancti [illegible]
[illegible] fidei necessitatem [illegible]
[illegible] Catholicae [illegible]
in terram omnem exivit [illegible] doctrinae Christi ne[illegible]
[illegible] et inter [illegible] gentes
[illegible] tam [illegible]
[illegible] exactam evangelicae veritatis
[illegible] suam ad [illegible] veritatis [illegible]
[illegible] communicarent, tametsi [illegible]
[illegible] praedicatio [illegible]

scandalum, gentibus autem stultitia est. Postremo non nos ne e[illegible] idem monendo [illegible]ere. ut act. 10. [illegible] [illegible] Angelum scilicet Cornelio viro iusto ac timenti Deum [illegible] esse mitte viros in Joppen et accersi Simonem, ille dicet tibi quid te oporteat facere. Cuius verba tractans Augustinus de [illegible] sanctorum cap. 7. Si posset, inquit, sine [illegible] Christi esse salvus, non ad eum aedificandum mitteretur Architectus Apostolus Petrus, [illegible] [illegible] illi diceret, quae oporteret audire et custos carceris quoque apud eundem Lucam act. 16. 30. quid, ait oportet me facere ut salvus fiam? at illi Paulus, et Silas dixerunt: crede in Dominum Jesum [illegible] quid dicam? Id totum paucis servator noster complexus est inquiens: Joan. 17. 3 haec est autem vita aeterna, ut te cognoscant Deum verum, et quem misisti Jesum Christum. Quod si cui testimonia haec videntur infirma (concludit saepe laudatus Lanus) huic nos illud objiciemus, quod [illegible] quidam magni nominis nimirum Aristoteles 1. Eth. sapienter scripsit; inanitum esse exactam utrinque demon-

3

...em exflagitare; nam si sacrarum litterarum testimonia in rem hanc sunt manifesta, qui negas set, eum n... temeritatis et erroris, se... nota incurreremus.

55 Quae de explicita Christi fide hactenus disseruimus ... etiam ... mysterio ... Doctor noster Angelicus ... 22 q. 2. a. 8 in corpore ... mysterium incarnationis Christi explicite credi non potest sine fide Trinitatis, quia in mysterio Incarnationis hoc continetur, quod Filius Dei carnem assumpserit; quod per gratiam ... Sancti mundum renovaverit et iterum quod de Spiritu Sancto conceptus fuerit et ideo eodem modo quo mysterium Incarnationis Christi ... explicite creditum a majoribus, implicite autem, et quasi obumbrate a minoribus, ita etiam et mysterium Trinitatis. Et ideo etiam post tempus gratiae divulgatae tenentur omnes ad ... credendum mysterium Trinitatis ... omnes qui ... scuntur in Christo hoc ... resipiscuntur, per ...

„tionem Dominicae secundum illud Matt. ultimo: „euntes docete omnes gentes baptizantes eos in nomine „Patris et Filii et Spiritus sancti.” Hic de Baptis-
mum [illegible] ne [illegible] nos ex hactenus constitutis servantur consectaria, [illegible] ut [illegible] et [illegible] [illegible] assertiones initio huius [illegible] [illegible]. Sit itaque.

56. Quod fidei subjectum spectat ad primum [illegible] intellectum scilicet Angelicum in via fide supernaturali fuisse perfectum. Et quidem [illegible] Angelicus [illegible] accedentem ad Deum oportet credere quia est et inquirentibus se remunerator sit, atqui [illegible] Angelus in prima sui conditione erat in statu accedendi ad Deum, ergo indigebat fide. Quod quidem expressius docet 2.2 q. 5. a. 1. in corpore inquiens „quia Angeli creati sunt cum dono gra„tiae, ideo necesse [illegible] quod per gratiam [illegible] „et nondum consummatam beatitudinem in eis inchoatio [illegible]

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" vatę beatitudinis, quę quidem inchoatur in voluntate per
" gratiam et charitatem, sed in intellectu per fidem . . .
" . . . est dicere quod Angelus ante confirmationem ha-
" buit fidem." Vide S. . . quę fusè in tractatu de Anger-
lis . . . extenduntur . . . etiam . . . dem
. . . argumento est Ju . . . videlicet qui non
servaverunt suum principatum, ut in sua . . .
ca c. 1. Judas ait v. 6. sed dereliquerunt suum do-
micilium, . . . vinculis . . . sub caligine reser-
vavit . . . ante lapsum
per fidem ambulasse et non per speciem . . .
. . . est intellectualem creaturam . . .
. . . et intuitiva . . .
. . . non posse . . .
. . . primum
. . . homine . . . originalem . . . prius
. . . miserimé cecidisset, nam . . . Tridentina
Synod . . . sess. 5. can. 1 . . . esse, . . .
in paradiso sanctitatem et justitiam in qua . . .
. . . amis . . .

17 . . . apud eosdem Theologos certum est vere

[illegible] in Demonibus relictam esse
mansisse. Ita quo [illegible] conveniunt [illegible]
[illegible] est [illegible] [illegible] a [illegible]
[illegible] habet [illegible] fides que est Donum [illegible]
[illegible] hominem ad credendum secundum [illegible] af-
fectum [illegible] etiamsi sit informis unde fides que
est in Demonibus non est Donum gratie [illegible]
[illegible] verbis [illegible] huius assertionis prebet
fundamentum [illegible] quae probat veram fidem
[illegible] omnino [illegible] [illegible]
[illegible] assero veri fides [illegible]
[illegible] sermo est, namque diximus gratie Donum
a Deo Patre [illegible] descendens hominem [illegible]
credendum inclinat secundum aliquem affectum
boni [illegible] supra monuimus [illegible]
[illegible] fides ipsa [illegible] voluntatis [illegible] non
[illegible] virtutesque spirituales [illegible]
[illegible] basis et fundamentum: atque [illegible]
[illegible] virtus que ad
credendum [illegible] secundum [illegible]
ni [illegible] in ipsis pia affectio, [illegible]

tio rerum habeat; [illegible] in [illegible] ne-
que in [illegible] remane[illegible] [illegible] alis [illegible]
[illegible] demonstratur [illegible] progravina-
tres [illegible] ratio sit [illegible] [illegible] ori-
[illegible] natura, [illegible]
omnibus exclusisse [illegible] autem [illegible] sententia [illegible]
2. 8. Denique [illegible] [illegible] non [illegible]
[illegible] illam [illegible] quam [illegible]
[illegible] fidem [illegible] [illegible]
[illegible] [illegible] sustinenda [illegible]
sustant[illegible] [illegible] quanti [illegible] amur [illegible]
Domino, et spe gaudemus, [illegible]
ma[illegible] [illegible] [illegible] criminis
[illegible] At vero [illegible]
[illegible] contingat [illegible] inter
[illegible] repugnat
[illegible] beatitatis status [illegible]
lucerna [illegible] in caliginoso loco [illegible]
[illegible] [illegible] in
uno quidem statu nulla [illegible]
[illegible] et damnatis [illegible]

etiam habuerunt [illegible] sint
[illegible] tamen [illegible] Daemones, [illegible]
bere [illegible] in [illegible] catholica ep. inquit Ja-
cobus cap. 2. 10. Daemones credunt & contremi-
scunt. sed [illegible] divinae gratiae dono [illegible]
[illegible] est [illegible] subtilitati [illegible] eo [illegible]
Dyonisius [illegible] integra [illegible] manserunt [illegible]
[illegible] intus [illegible]
[illegible], quemadmodum [illegible] 22. [illegible]
" ad 2. [illegible] noster [illegible]
des [illegible] est [illegible] gratiae [illegible] hominem [illegible]
" [illegible] omn[illegible] unde
" [illegible] est in Daemonibus . non est [illegible]
" [illegible] ex [illegible]
" [illegible] nam signa [illegible]
[illegible] sunt [illegible] evidentiae [illegible]
" [illegible] cancellantur. 22. [illegible] D.
58 Postremo [illegible] Th[illegible] omnesque [illegible] theo-
logi idem etiam [illegible] consent [illegible]
reliquis hominibus excludi [illegible]
ritatem ex eo [illegible]

Angelici fundamentum pacc.. complectar) frale
[illegible] veritas est [illegible]
tuarum Oraculis, et [illegible] doctrina, que
ordinaria regula [illegible]
[illegible] manifesta [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] assertionem [illegible]
non modo [illegible]
[illegible] etiam [illegible]
[illegible]
[illegible]
[illegible]

[illegible] venimus [illegible] Joan. 2 19
ex nobis prodierunt, sed non erant ex nobis nam
si ex nobis essent, permansissent utique nobiscum,
videlicet in Ecclesia. Hac [illegible]
[illegible] 4. [illegible]
[illegible] an 10 [illegible] gloriam [illegible] sint
sectis

59 Quod ultimo loco asserendum susceperat
[illegible] meorum [illegible] nostro [illegible]
[illegible] firmiter asserendum omninò esse
hominem gratia et caritate fructum vitę ęternę [illegible]
[illegible] suis actibus promereri. Quod quidem [illegible]
Iesus Servatoris nostri nobis redditur manifestum.
nam Joan. 20 29 [illegible] sententia declarat [illegible]
esse beatos qui non viderunt et crediderunt
[illegible] ad [illegible] 11 33 [illegible] hac sancti
per fidem vicerunt regna operati sunt iustitiam
[illegible] promissiones Et ad Rom 10 9 Si confi-
tearis in ore tuo Dominum Jesum [illegible]
[illegible] salvus [illegible] fidei Catholicę [illegible]
est hominem [illegible] bonis [illegible] quę a Deo

per gratiam et [illegible] [illegible] [illegible] gient, vere meretur augmentum [illegible] [illegible] vitam æternam, et sess. 6 can 32 Tridentis Synod. definivit d[illegible] dubium non potest esse, quin actus credendi sit meritorius nam ait Joan. 6. 29. hoc est opus Dei, ut credatis in eum, quem misit me, igitur si actus credendi ab homine gratia, et caritate, [illegible] [illegible] sit [illegible] meritorius [illegible] [illegible]. sua tamen accedit ratio, quam [illegible] [illegible] est 5. D. [illegible].

[illegible] [illegible] [illegible]ndum [illegible] actus nostri [illegible] meritorij

mercantur procedunt ex libero arbitrio moto a Deo per gratiam. Unde omnis actus humanus, qui procedit libero arbitrio [illegible] [illegible] [illegible] potest esse meritorius. [illegible] autem [illegible] est actus [illegible] assentientis [illegible] [illegible] imperio voluntatis a Deo [illegible] per gratiam et [illegible] [illegible] libero arbitrio [illegible] [illegible] [illegible] actus fidei potest esse meritorius. [illegible] [illegible] [illegible]

Res notissima [illegible] [illegible] [illegible] censeo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

O A M D G.

1. Praefatio	n.° 1.	I 1
2. Varia Fidei accept[illegible] et [illegible] sensu accipienda	P. 1. n.° 2.	[illegible] 2
3. Ex[illegible] [illegible] Religio[illegible]	P. 1. n.° 3. 4	[illegible] 3. 4. 5
4. Religionis revelandæ necessi- tas [illegible] significa[illegible]	P. 1. n.° 5	[illegible] 6. 7.
5. Fidei necessitas [illegible]	P. 1. n.° 7.	[illegible] 7. 8.
6. Fidem extend[illegible] ad ea, quæ [illegible] duce attingi po- [illegible]ent	P. 1. n.° [illegible]	[illegible] 8 9
7. Fidei definitio ab Apostolo tradita est exacta.	P. 1. n.° 9.	[illegible] 9 10
8. Solvuntur [illegible]nes.	P. 1. n.° 10. 11.	[illegible] 10 11
9. De [illegible] Fidei in commun[illegible].	P. 2 n.° 12.	[illegible] 12.
10. Deus [illegible] est [illegible] [illegible]	P. 2. n.° 13	[illegible] 13
11. Objectum formale [illegible] summa veritas in cognoscendo et dicendo	P. 2. n. 14	[illegible] 14
12. Solvuntur obj[illegible]ones.	P. 2 n.° 15	[illegible] 15 15
13. Recta [illegible] conditio nostræ fidei [illegible]	P. 2 n.° 15	[illegible] 15 1[illegible]

Scia est infallibilis, et Veracem P. 2. n.º 17. 18. — fol. 18. 19. 20.
Auctoritatem ecclesiae [illegible] P. 2. n.º 19. — [illegible] 21
Sola scriptura non est iudex controversiarum fidei. P. 2. n.º [illegible] — fol. 21. 22. 23.
Privatus spiritus non est iudex controversiarum fidei. P. 2. n.º 22. 23 — fol. [illegible] 26.
Privati [illegible] habent [illegible] fidei quaestionibus. P. 2. n.º [illegible] — fol. 28. 29.
Scriptura [illegible] P. 2. n.º 25. 26 — [illegible] 30. 31.
[illegible] in verbo Dei scripto vel tradito revelatum [illegible] P. 3. n.º 21. — [illegible] 31 32
[illegible] P. 3. n.º 27. — [illegible] 32 33.
[illegible] P. 3. n.º 27 — [illegible] 33 34
Fidei nullum subesse falsum, et [illegible] Deum nec [illegible] nec alios decipere posse de ordina[illegible] P. 3. n.º 28. 29. — [illegible]
Deus nec de absoluta potentia [illegible] P. [illegible] n.º [illegible] — [illegible]

25. S[illegible]
26. [illegible] de
27. [illegible]
28. [illegible]
29. [illegible]
30. [illegible]
3[illegible]
32 [illegible]

25. [illegible] P 3. n.° 31. 32. 33. 34. 35.
fol. 37. 38. 39. 40. 41

26. Materia nostrae fidei sunt [illegible] dentes [illegible] P. 4 n.° 36. fol. 42.

27. [illegible] P. 4 n.° 37. fol. 43.

28. Probatur primo ex sanctitate Christi Religionis et alus P 4. n.° 38 fol. 43 44.

29. Probatur 2 ex miraculis P. 4. n.° 39. fol. 44. 45 46.

30. Probatur 3 ex [illegible] martyrum [illegible] P 4. n.° 40. fol. 46. 47

31. [illegible] de articulorum fidei distinctionem, quae communiter [illegible] P 4 n.° 41 fol. 47. 48.
[illegible] faciat articulum ibidem.

32. Symbolum dictum Apostolicum [illegible] P 4. n.° 41 fol. 48

33 De synodo Nicena et q̄ convenit cum Arelatensium et quam ob causam factum P. 4. n° 42 fol. 48. 49

34 Quid constantinopolitanum conveniat cum Nicenum, et quare confectum P 4. n° 42. fol. 49

35 Symbolum dictum Athanasii an vere sit Athanasii P 4. n° 43. fol. 50 51

36 [illegible] per [illegible] symbola non [illegible] nisi quoad explicationem P 4 n° 44 fol. 51 52

37 Quod fides dei humana sit et quatenus ab intellectu, et quatenus a voluntate pendet, et [illegible] ad credendum veracitatem [illegible] medio in voluntate [illegible] P 5 n° 45 fol. 53 54

38 Divisio fidei in informem et formatam et [illegible] sit forma [illegible] P 5. n° 46 fol. 55

39 Non esse diversas [illegible] P 5 n° 47 48. fol. 55 56

40 [illegible]

41 Q[illegible]

42 S[illegible]

43 S[illegible]

44 S[illegible]

45 [illegible]

40 Herecticorum ... circa necessi-
tatem ... et ... P. 5. n° 49. fol. 56. 57.

41 Quid sibi velit necessitas medij, et
praecepti explicatur P. 5 n°. 50. fol. 57. 58.

42 Semper necessarium fuisse omnibus
necessitate medij aliquid rationis
tamen ... explicite credere P. 5. n° 51. fol. 58. 59.

43 Semper omnibus necessarium fuis-
se necessitate medij Deum auc-
torem gratiae et remuneratorem
explicite credere P 5 n° 52. fol. 60.

44 Semper omnibus necessarium fuisse
necessitate medij implicite cre-
dere Incarnationem et Trinita-
tem, consequenter fidem nostram
esse eandem cum fide majorum. P. 5. n° 53. fol. 60. 61

45 Sufficienter explicato Evange-
lio necessarium est omnibus ...
necessitate medij explicite crede-
re Incarnationem et Trini-
tatem ... et de Trinitate
... et ... P 5. n° 54 fol. 61. 62. 63.
P. 5. n° 55 fol. 63. 64.

70. Cum primo homine [illegible]

41. Angelos habuisse fidem theologicam ante quam essent in termino, notab. P. 5. nº 56 — p. 64

[illegible] Fidem [illegible] eiusdem [illegible] esse a daemonis et damnatis, notab. P. 5 nº 57. — p. 65.

[illegible] [illegible] nullam habere fidem notab. P. 5 nº 58. — p. 66 67

[illegible] credere [illegible] cum probatur ultimo loco. P. 5. nº 59. — fol. 67.

D. O. M. L. H. S.

ET G. S

Λ

71

[illegible]

73.

74.

75

i voglio fare quello voglio G. L

1

De Fide.

Tractatus, seu Dissertatio
Theologica-Dogmatica
juxta mentē Divi Th.
Aquinatis

Laus Deo
Laus Deo